DAVNGEROVS POSITIONS AND PROCEEdings, published and practised within this Iland of Brytaine, under pretence of Reformation, and for the Presbiteriall Discipline.

Δεινὰ τὰ τῶν τυραννῶν λήμματα.

My sonne feare the Lord and the King: and meddle not with them that are seditious. Prou. 24. 21.

They despise gouernement, and speake euill of them that are in authority. Iude.

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An aduertisment to the Reader.

THE Author of this Treatise was required by some persons of honor, who might dispose of him and his labours: to sette down by way of an historicall narration, what he had obserued touching certain positions holden, and some enterpises atchiued or vndertaken, for recommending, and bringing the *Presbiteriall Discipline* into this Iland of *Brittaine*, vnder pretence of reformation. The performance of which dutie, when hee had vndertaken and was entred into it: he found the worke to grow farre greater vpon him, then at the first, he did imagine. Insomuch as although in the beginning hee verily supposed, that hee might easily haue contriued his matter into a fewe sheetes of paper: so that as many coppies, as were to be disposed, might easily and in very short time haue beene written foorth: yet by the necessarie length of the Discourse, as it fell out, and through his manifold quotations, he was constrayned, (as the time required) to procure for the better dispatch, that some few copies might bee printed. And albeit there is no meaning, that this Treatise, (labored but for the priuate satisfaction of some few especiall persons,) should otherwise continew then as an vnpublished Copie: yet the writer of it wished to haue it signified, that nothing is alledged there-

in, which is not to be found either in Bookes and writings publiſhed to the view of the world, (ſuch as hee thinketh will not be diſclaymed,) or in publike recordes, or elſe is to be ſhewed vnder thoſe parties owne handes, that haue beene eyther the principall procurers, fauorers, or dealers in thoſe thinges, whereof hee intreateth. Which aſſeueration of his thus made, he will bee ready, (as he ſayth,) God aſſiſting him, to iuſtifie at any time for the ſatisfaction of ſuch, as ſhall make doubt of it. And doth further proteſt with all ſinceritie: that he hath not (willingly) detorted any thing in this whole Diſcourſe, to make eyther the cauſe it ſelfe, or the fauorers thereof more odious, then their owne wordes and deedes ſhall neceſſarily inferre, and enforce againſt them, with all indifferent and conſiderate Readers.

Farewell in Chriſt.

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If Hackets treasons had prevayled for the pretended Discipline, howe they might haue beene defended by the Disciplinarye doctrine. Chap. 15. *fol. 180.*

FINIS.

Exod.22.28. Thou ſhalt not rayle vpon the *Iudges*, neyther ſpeake euill of the Ruler of the people.

1.King.24. The Lord keepe me from laying my hand on him. For he is the Lordes annointed.

2.King.26. Who can lay his hands vpon the Lords annointed, and be guiltleſſe?

Eccle.10. Speake not euill of the King: no, not in thy thought.

Paule to the Rom.13. Let euery Soule bee ſubiect to the higher powers: for there is no power but of God: and the powers that be, are ordayned of God. Whoſoeuer therefore reſiſteth the power, reſiſteth the ordinaunce of God: and they that reſiſt ſhall receiue to themſelues iudgement. Ye muſt be ſubiect, not becauſe of wrath only, but alſo for conſcience ſake.

Tertul. in Apologetico. We call vpon the euerlaſting God for the health of our Emperors, alwayes beſeeching Almighty God, to ſend euery of them long life, happie raigne, truſtie ſeruants, valiant ſouldiers, faithfull Councellors, orderly Subiects, and the worlde quiet: and whatſoeuer people or Prince can wiſh for.

Tertul. in Apologet. One night with a fewe firebrandes, would yeald vs reuenge ſufficient, if it were lawfull with vs to requite euill with euil. But god forbid, that eyther they, which take part with God, ſhould reuenge themſelues with humane fire, or be grieued to ſuffer wherein they be tried. If we would not practiſe ſecret reuenge, but profeſſe open enmitye, could we lacke number of men or force of armes? Are the *Moores* thinke you or the *Parthians*, or anye one Nation whatſoeuer, moe in number then we, that are ſpread ouer the whole world? We are not of you, and yet wee haue

filled

filled all the places and roomes which you haue: your Cities, Ilands, Caſtles, Townes, Aſſemblies, your Tents, Tribes, and Wardes, yea the very Palace, Senate, & Iudgement ſeates. For what warre were we not able & readie, though wee were fewer in number then you, that go to our deaths ſo gladlye, if it were not more lawfull in our religion te be ſlaine then to ſlay? We could without armes neuer rebelling, but onely diuiding our ſelues from you, haue done you ſpight inough with that ſeperation. For if ſo great a multitude as we are, ſhould haue broken from you, into ſome corner of the world, the loſſe of ſo many Citizens would haue both ſhamed you, & puniſhed you. Beliene me, you would haue been affraid, to ſee your ſelues alone and amazed as amongſt the dead, to ſee ſilence & deſolation euery where, you would haue had moe enemies, then inhabitants, where now you haue fewer enemies, by reaſon of the multitude of your Citizens, that are almoſt all Chriſtians.

Saul had not innocencie, and yet he had holynes, not of life, but of vnction. Auguſt. cont. lit. Petili. lib. 2. cap. 48.

After the Prieſt had reproued the attempt, & the king would not yeeld, but offred Armes, ſhields, and ſpeares, & vſed his power: then the Prieſt turning himſelfe to God: I haue done (ſayth he) my duty to warne him, I can go no further. For it is the Prieſtes parte onely to reproue, and freely to admoniſh (with words,) not to aſſaile with armes, not to vſe targets, not to handle ſpeares, not to bende bowes, not to caſt dartes, but onely to reproue and freely to warne. Chriſoſt. de verb. Eſa. vidi dominum.

Pateat quod noxium eſt, vt poſſit conteri cum patuerit. Hir. lib. 2. adu Iouinianum.

THE

THE FIRST BOOKE OF DISCIPLINARY GROVNDES and Practises.

CHAP. I.

Of two sortes of men that especially disturbe the Church of England, and of the drifts of them both, by way of a Preface.

AS it is said of *Caiphas*, when hee tolde his companions the Pharisees and the rest, that it was expedient for them, that *one man shoulde dye for the people, Hoc a se ipso non dixit, sed prophetauit &c.*: so in mine opinion it may well be sayd of the Pope, when he gaue to the Kinges and Queenes of England this Title, to bee called *Defenders of the Faith*: hee spake not this of himselfe, but prophecied. For if any Christian King or Queene might euer be truely so tearmed, (as in deed it is a stile that containeth a great and the most royall parte of all their kingly offices:) surely of all the Princes that since that time haue raigned, it is verified most properly in her most excellent Maiestie: Whether you respect the Reformation of Religion, which her highnesse hath made in this Church of England: (according to the noble examples of *Moses, Iosua, Dauid, Salomon, Iosaphat, Ezechias, Iosias, &c.*) or whether you respect, not onely the relefe, which straungers persecuted at home for the profession of the Gospel haue here receiued: or her Maiesties great and vnspeakeable charges, for the aydinge and assistinge of other Christian States, Princes, and countries: that for their profession of the same right Religion, are mightely afflicted, by certaine Gyantes of

the earth, the ſouldiours and members of that Antichriſt of *Rome*.

So as in theſe and many other reſpectes (which do concurre with them) I neither doubt that her Maieſtie (whom the Lord protect with his mighty hande long to raigne ouer vs) ſhall bee for euer renowned amongſt the moſt famous Queenes, that euer liued in the worlde: or that the Church of England, ſo refourmed by her Highneſſe, is preſently at this day the moſt Apoſtolike and flouriſhinge Church, ſimply, that is in all Chriſtendome. Howbeit let a Church bee as richly planted as euer any was, before, or in the Apoſtles times: Let either *Moſes* with his *Aaron*, or *Dauid* with al his Councellors, gouerne both the Church and Common-wealth, as godly as euer any was gouerned: yet ſuch is, and euer hath beene, the malice and cunning of Sathan: as that he wanteth not at any time, either will or meanes, to ſlaunder, to depraue, and to endaunger the ſame. He hath his *Core*, *Dathan*, and *Abiram*, that if
Numb. 16. neede be, dare preſume to tell both *Moſes* and *Aaron*, they take too much vpon them. He is able to ſet the children of one father, the ſeruauntes of one maſter, the ſubiectes of one Prince, & the members of one Church, at diſſenſion, at deadly hatred amongſt themſelues. As occaſion ſerueth,
2. Sam. 16. he hath his *Shemeis* to curſe King *Dauid*, alſo his murmurers, complayners, mockers, makers of ſectes, ſuch as *Deſpiſe gouernement*, which are preſumptuous: men that ſtand
Iude. 2. Pet. 2. in their owne conceites: ſuch as feare not to ſpeake euill of thoſe things they know not, and of them that are in dignity, that is of Princes and great men, bee they neuer ſo high in authority.

The experience which wee haue hereof at this day in the Church of England, is more then pregnante: partely through

through the diuelish and traiterous practises of the Seminary Priestes and Iesuites, & partly by reason of the leaud and obstinate course, held, by our pretended reformers, the Consistorian Puritanes: both of them labouring with all their might, by raylinge, libellinge, and lyinge, to steale away the peoples hartes from their gouernours, to bringe them to a dislike of the present state of our Church, and to draw them into partes-taking: the one sorte, for the embracinge of such directions, as should come vnto them from *Rome*: the other for the establishinge of that counterfeit and false Hierarchie, which they would obtrude vpon vs by the countenance and name of the Church at *Geneua*.

The which proceedinges of both the sortes of disturbers, are so muche the more daungerous, in that they deale so secretly, and haue combined themselues, together with their Proselites, into such a league and conspiracy: as get out what you can your selfe by secret chaunce (as they say) for the discouery of their actions, and attemptes, you shall be sure that neither the one sorte nor the other will detect any thing. Nay matters being detected in some sorte to their handes, they will vtterly refuse to be examined, as law prescribeth: or if they take any oathe, it is as good neuer a whit as neuer the better, they daily so exceedingly with it.

For vnder pretence of not accusing themselues, if they finde any thing to be come to light, which may any wayes touch them, they will vtterly refuse for the most part to answeare it, either vpon oathe or without oathe: saying, that neither by the Lawes of God, nor man, they are bound so to aunsweare. Vnder coullor whereof they exempt themselues from the ordinary course holde in inflicting of criminall causes, throughout all the world: which is, that before

witneſſes be produced againſt any ſuppoſed offender, the party accuſed ſhall firſt anſweare to the accuſation, yea, or nay &c. as we vſe in England, and that in matters of life & death (but in theſe without an oathe) hee muſt firſt pleade guilty or not guilty.

And as they deale for themſelues, ſo doe they for their confederates, their fauourers, relieuers, abetters, and receiuers: affirming it to be againſt the rules of charity, to bring their Chriſtian brethren and frendes into any daunger, for doing of thoſe thinges, which both the ſortes of theſe ſeducers haue drawne them into, and doe themſelues iudge to be religious and iuſt.

From theſe pointes all the Iudges of the land, & diuers Diuines that haue dealte with them, as yet cannot bringe them: both the ſorts are ſo ſetled in this ſeditious doctrine of *Rhemes*, which is as followeth, vz. *If thou be put to an oath, to accuſe Catholikes, for ſeruing God as they ought to doe, or to vtter any innocent man, to Gods enemies and his: thou oughteſt firſt to refuſe ſuch vnlawfull oathes: but if thou haue not conſtancy, and courage ſo to doe, yet know thou that ſuch oathes bind not at all in conſcience and law of God, but may and muſt be broken vnder paine of damnation.*

'Annotat. Rhemiſh vppon the 23. of the Actes of the Apoſtles.

Now in theſe confederacies, what courſe ſhould be taken for the preuenting of ſuch daungers, as may thereby enſue: I referre it to be throughly conſidered by thoſe that haue the gouernement both of the Church & Commonweale committed vnto them. But before they can be preuented they muſt be vnderſtood. Concerning the Seminary Prieſtes and Ieſuites: their very comminge into the land doth declare their traiterous intentions. What allegeance and loue ſo euer they pretend (vppon their apprehenſion) to her Maieſty and their countrey, it is very well

knowne

knowne, they doe it but for the time, *rebus ſic ſtantibus*, & that their comminge hether, is to no other purpoſe, but to make a way for the Pope and the Spanyardes, the ſworne and mortall ennemies, both to this ſtate, and to all other that doe profeſſe the right reformed religion of Chriſt.

But for the other ſort of practitioners, their procedinges and deſignementes, are not ſo well, as yet diſcouered. Their pretenſes, doe carry a greater ſhew of good meaninges: & manye (that are indeede truelye zealous, little ſuſpectinge what hookes do lie hidde vnder ſuch their faire baites) are dayly carried (as we ſee) headlong with them. In reſpect whereof, you are to be aduertiſed, that as it is an eaſy matter by looking to the ſaid Popiſh & Spaniſh practiſes, to know in generallity, their Seminaries dealings heere amongſt vs, bee they in particularitie neuer ſo ſecrete: ſo are there certeine men in other countries, of the ſame humours, with our pretended reformers, whoſe courſes and procedings, aſwell for the matters they deſire, as for the manner of attayninge of them, they propound to themſelues, as the fitteſt patternes for them to follow: and namely the Miniſters of *Geneua*, but more eſpecially ſome of the miniſters of *Scotland*: as may heereby appeere.

As we haue bene an example, to the Churches of France *and* Scotland, (ſaith M. Cartwright) *to follow vs, ſo the Lorde would haue vs alſo to profite, and be prouoked by their example.* An other alſo in this ſort. *Nobiles quidam præcipui huius regni mecum egerunt, vt author eſſem regi meo de tollendis omnino Epiſcopatibus, vt exemplum poſtea poſſet manare in vicinam Angliam.* *Certaine of the chiefe noble men of England,* (who I thinke now are gone:) *dealt with me* (by the inſtigation no doubt of ſome of our Miniſters Anno 1583.) *to perſuade the King of* Scotland *my maiſter, to ouerthrow all the Biſhop-*

A Letter of P.A.

witneſſes be produced againſt any ſuppoſed offender, the party accuſed ſhall firſt aunſweare to the accuſation, yea, or nay &c. as we vſe in England, and that in matters of life & death (but in theſe without an oathe) hee muſt firſt pleade guilty or not guilty.

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Now in theſe confederacies, what courſe ſhould be taken for the preuenting of ſuch daungers, as may thereby enſue: I referre it to be throughly conſidered by thoſe that haue the gouernement both of the Church & Commonweale committed vnto them. But before they can be preuented they muſt be vnderſtood. Concerning the Seminary Prieſtes and Ieſuites: their very comminge into the land doth declare their traiterous intentions. What allegeance and loue ſo euer they pretend (vppon their apprehenſion) to her Maieſty and their countrey, it is very well knowne

knowne, they doe it but for the time, *rebus ſic ſtantibus*, & that their comminge hether, is to no other purpoſe, but to make a way for the Pope and the Spanyardes, the ſworne and mortall ennemies, both to this ſtate, and to all other that doe profeſſe the right refourmed religion of Chriſt.

But for the other ſort of practitioners, their procedinges and deſignementes, are not ſo well, as yet diſcouered. Their pretenſes, doe carry a greater ſhew of good meaninges: & manye (that are indeede truelye zealous, little ſuſpectinge what hookes do lie hidde vnder ſuch their faire baites) are dayly carried (as we ſee) headlong with them. In reſpect whereof, you are to be aduertiſed, that as it is an eaſy matter by looking to the ſaid Popiſh & Spaniſh practiſes, to know in generallity, their Seminaries dealings heere amongſt vs, bee they in particularitie neuer ſo ſecrete: ſo are there certeine men in other countries, of the ſame humours, with our pretended refourmers, whoſe courſes and procedings, aſwell for the matters they deſire, as for the manner of attaininge of them, they propound to themſelues, as the fitteſt patternes for them to follow: and namely the Miniſters of *Geneua*, but more eſpecially ſome of the miniſters of *Scotland*: as may heereby appeere.

As we haue bene an example, to the Churches of France *and* Scotland, (ſaith M. Cartwright) *to follow vs, ſo the Lorde would haue vs alſo to profite, and be prouoked by their example.* An other alſo in this ſort. *Nobiles quidam præcipui huius regni mecum egerunt, vt author eſſem regi meo de tollendis omnino Epiſcopatibus, vt exemplum poſtea poſſet manare in vicinam Angliam. Certaine of the chiefe noble men of England,* (who I thinke now are gone:) *dealt with me* (by the inſtigation no doubt of ſome of our Miniſters Anno 1583.) *to perſuade the King of* Scotland *my maiſter, to ouerthrow all the Biſhop-* A Letter of P.A.

rickes in his countrey, that his proceedinges therein might be an example for England *adioyning.*

Vpon a certaine repaire of tenne thousande in armes to the King of Scottes at *Sterling* Anno 1585. whereupon the Bishoprickes were in deede suppressed, *Knewstubbe* a Consistorian Minister of Suffolke, did write thus to *Fielde: I would be glad to heare somewhat of the estate of* Scotlande: *it doth more trouble me then our owne: For I am conceiuing some hope vpon the chaunge of their former proceedinge.*

Knewstub.

It also appeareth that there is great and ordinary intelligence, betwixt their and our especial presbyterie ministers, for the better, and more ready compassing of such deuises and platformes, as are sought for, by our saide ministers so busily amongst vs. *The best of our Ministery* (saith *Iames Gibson* a Minister of Scotland to a brother in Englande) *are most carefull of your estate, and had sent for that effecte, a preacher of our Church this last sommer (1590.) of purpose, to conferre with the best affected Ministers of your Churche, to laye downe a plot, how our Church might best trauell for your relieue.* And againe: *The Lorde knowes what care wee haue of your Church, both in our publike and priuate prayers &c. For as feeling members of one body, we reckon the affliction of your church to be our owne.*

Gibson to Ed. Cop.

One *Dauison* in like manner (an other Minister of that country) taketh vpon him to iustify the proceedings of our malecontente Ministers here: (as it shall hereafter more plainely appeare) and for the better incouraginge of them in their peeuishnes, he telleth them, *that the iust defence of their holy cause of Discipline must not be left, which hath no lesse warrant to be continued perpetually within the Church, vnder this precept*; Feed my sheepe: *then hath the preaching of the word and ministration of the sacramentes.* He doth also publish

Dauison against R.B.

Pag. 29.

liſh it, ſo as the world might take notice of it: *that the good brethren of England, are of the ſame minde with them of Scotland: & that both their cauſes, are moſt neerely linked together.* Pag. 19. Pag. 20.

Laſtly there is almoſt nothinge more ordinary in all the Conſiſtorian diſcourſes and libels, of our owne countreymen, whether they be printed here or in *Scotland*, then to preſſe vs with the examples of *Geneua* and *Scotland*, and to inueigle the people of *England*, with (I know not what) great commendation of the proceedings and platformes, of ſome of the Miniſters in both thoſe places.

Which pointes conſidered, & being required by thoſe that might commaund me, that wheras certaine writings, and letters were come to my handes, concerninge ſome courſes taken by our ſaid more frendly diſturbers, then the Ieſuites are, but yet very great diſturbers; I ſhoulde make the ſame in ſome ſorte knowne: I thought it my beſt way, for the diſcharginge of my duety therein, firſt to lay down before you, the examples, patternes, and proceedinges of thoſe Miniſters and Churches, which thoſe our factious crew, propounde to themſelues to follow: and ſecondly, (that I may not be enforced to paſſe by them, as *one faith, D.B. was in his ſermon at Paules croſſe) to make it moſt apparante vnto you, how artificially and effectually, they haue already by imitation, expreſſed them. Whereby you ſhall perceiue, that although by reaſon of their ſaid combination and ſecreteneſſe vſed, many thinges lie hidde from thoſe in authority, which they haue doone allready, in the ſettinge forwarde of their pretended Diſcipline: yet there will fall out ſo much to bee diſcloſed, as layinge it to their patternes, you may eaſily diſcerne (notwithſtandinge all their goodly pretences) what to iudge of their proceedings, and whereat in trueth they do ayme. * Refor. no ennemie B. 2.

It

Chap. II.

Of the course held at Geneua, *for reformation of religion, & of the doctrine which vpon that occasion hath bene broached.*

IT seemeth, that when the Gospell began firste to bee preached by *Farellus*, *Viretus*, and others at *Geneua*, they could haue beene well content with the gouernement of the Bishop there, if he would willingly haue reiected the Pope, and ioyned with them for the reformation of Religion. This appeereth by M. *Caluins* wordes to Cardinall *Sadolete*. *Talem nobis Hierarchiam si exhibeant, in qua sic emineant Episcopi, vt Christo subesse recusent, vt ab illo tanquam vnico capite pendeant, & ad ipsum referantur: in qua, sic inter se fraternam societatem colant, vt non alio modo, quam eius veritate, sint colligati: tum vero nullo non anathemate dignos fatear, si qui erunt qui non eam reuerenter summáq; obedientia obseruent. If they do bring vnto vs such an Hierarchy or priestly gouernment, wherin the Bishops shall so rule, as that they refuse not to submit themselues to Christ, that they also depende vpon him, as their onely head, and can be content to referre themselues to him: in which priestly gouernement they do so keepe brotherly societie amongst themselues, that they be knit together by no other knot, then by the trueth: then surely if there shall be any, that shall not submit themselues to that Hierarchy or priestly gouernement, reuerently and with the greatest obedience that may be, I confesse there is no kind of Anathema, or curse, or casting to the diuell, whereof they are not worthy.*

Thus farre then, it must needes be thought, that the Bishoppe was offered by suche as soughte to refourme that Church: which offer he refusing (as I gesse) to accept off, they dealt (as it appeereth by the issue) with the inferiour

Cal. to Sadolet.

Magistrates

magistrates and people, to make such a reformation themselues, as they required of them. Whereupon the Bishop being Lord of the City, and hauinge aswell in his handes, the Soueraigne Ciuill Iurisdiction ouer it, or (as *M. Caluin* speaketh) *Ius gladij & alias ciuilis iurisdictionis partes &c.* as the Ecclesiasticall; they said, *He was a thiefe and an vsurper*; & so of themselues, with such assistance as was procured, did thrust him from both those authorities. Euen like (in my opinion) as if a Christian Prince, being possessed within his dominions of the Supream Iurisdiction, aswel in Ecclesiasticall as in ciuill causes, might vpon the like occasion be serued in the same manner: or, to preuent all exception, as if some Prince of some perticular state or City in *Germany*, taking vpon him, together with his principality, the calling of a Preacher, Bishop, Superintendent or Ruler, of many particular Churches, (as *George* the Prince *Anhault* did) should in such a case (as the Bishop of *Geneua* was) be depriued of both.

Ioach. Camerarius. Phil. Melan. Georg. Maior de vita eius.

The meanes, which was vsed, for such their abandoning of their Bishop, was this. When they perceiued that the Bishoppe sought, by force to encounter their proceedinges, and that (as *Sleydan* noteth) hee had excited the Duke of *Sauoy*, to that ende, to assiste him: they ioyned themselues into a more neere amity with *Berne*. So as the Duke and the Bishop comminge together to besiege the City; they were both repulsed, *Bernatibus illis auxilium ferentibus, The force of* Berne *assisting the* Geneuians. Since which time (as I suppose) it hath beene a principle, with some of the chiefe Ministers of *Geneua*, (but cõtrary to the iudgement of all other reformed Churches, for ought I know, which haue not addicted themselues to follow *Geneua*) that *if Kinges and Princes refused to reforme Religion,*

Whittingham in his Preface to Goodmãs booke. Knox.

the inferior magistrates or people, by direction of the ministery, might lawfully, and ought (if neede required) euen by force and armes, to resourme it themselues.

CHAP. III.

Of the proceeding of some Scottish Ministers: according to the Geneuian rules of Reformation.

ACcording to the resourminge rule, mentioned in the ende of the former Chapter, (to omitte some other examples) certaine ministers in *Scotlande* with their adherentes (being meere subiectes) haue taken vppon them of later yeares, by a violent and forcible course to resourme Religion.

Knox in his hist. of the church of Scotlād, pag. 213.

In which course *M. Knox* a man trayned vp at *Geneua*, in the time of *Mary* Queene of England, & very well instructed for such a work, did shew himself to be a most especial instrument, as it appeareth by a very straunge letter, written by him from *Dieppe*, anno [a] 1557. Wherein he sheweth, that his opinion and motion of that matter, was not grounded, onely vppon his owne conceite, but vppon the graue counsailes, and iudgement of the most godly and learned, that then liued in *Europe*. (He meaneth the *Geneuians*, *Caluin*, and the rest there.) Vppon this Letter and soome other, to and from the sayd *Knox*, [b] *An oath of Confederacy* was taken amongst his followers, in *Scotland*; and a testification was made of their intentes by a kind of subscription.

a Knox pa. 213. ibi.

b Knox pag. 217.

Immediately after, they prescribed also [c] *Orders* for *Reformation*, to be obserued through all that whole Realme, anno 1558. and writt a [d] memorable letter to the *Religious* houses, in the name of the people, that they should either *remoue* thence by such a day, or else *they would then eiecte*

c Knox pag. 218.

d Knox pag. 234.

them

them by force.

Shortly after (*a Parliament* beeing there holden by the *Queene Regent*) they [e] *protested* to the same, that except they had theyr desires &c. they would procede in their course: that neither *they nor any that ioyned with them, should incurre therefore any danger in life, or landes, or other politicall paines*: and that if *any violence happened in pursuite of those matters, they should thanke themselues*. Afterward, (the *Queene Regent*, seing all the disorder, that was then, proceeded from such of the ministers) shee [f] *sommoned* them to haue appeared at *Striuelinge*: which they refusinge to doe, were therevpon by the *Queenes* commaundement (as it is there tearmed) put to the [g] *Horne*: and all men (vnder paine of rebellion) were inhibited to *assist* them. But all this notwithstanding, their frendes did stick vnto them. And presently after, vppon a Sermon to that purpose, preached by *M. Knox*, in *Saint* [h] *Iohnstowne*, for the ouerthrowing of Religious houses: they fell the same day to their worke: and within twoo dayes, hadd quite destroyed & [i] rased in that towne, the houses of the *Blacke Fryars*, of the *Grey Fryars*, and *Charterhouse Moonkes*, downe to the ground. And so they [k] proceeded, breakinge downe images and altars, in *Fife*, *Angus*, *Meruis*, and other partes adioyning.

This course beinge knowne, and therevppon the sayd *Queene* threatning to destroy *Saint Iohnstowne*, they writt vnto her, affirming that *except shee stayed from that cruelty, they should bee compelled to take the swoord of iuste defence*, and *protested*, that, without the Reformation, which they desired, *they would neuer be subiect, to any mortall man*. Then they [m] writte to all their brethren, to repaire vnto them: likewise to *the Nobility, vpon paine of* [n] *Excommunication, to ioyne with them*: saying, that it was their duety to *bridle the*

e Knox p.256

f Knox p.258

g Knox pa.2[illegible]

h Hollindshed pag.366. Knox 262.

i Knox p.263

k Thynne pag.366. Buchanan.

Knox pa.265

m Knox pag.268.

n Knox p.273

fury and rage of wicked men, were it of Princes, or Emperours.
Knox pa. 369.

o Knox p. 274 Vpon theſe letters, diuers o repayred to *Saint Iohnſtowne*, from ſondry places: in ſo much as when *Lyon Herault in his coat armer, commaunded all men, vnder paine of Treaſon, to returne to their houſes, by publike ſound of trompet, in* Glaſco; *neuer a man obeyed that charge, but went forward to their aſſociats.*

p Knox p. 271 They p writt in like manner to the Biſhops and Clergy, that except they deſiſted from dealing againſt them, they would *with all force and power, execute iuſt vengeance and puniſhment vppon them: and that they would beginne that ſame warre, which God commaunded Iſraell, to execute, againſt the Cananites.*

q Knox p. 276 This q manner of proceedinge, they tearmed to be, *the reſiſting of the ennemy.* After (vppon conditions with the *Queene*) this great aſſembly at *Saint Iohnſtowne*, departed thence. But before the ſeuering of themſelues,

r Knox p. 283 they entred into a r league *by Oathe*, that if any *one member* of their congregation, ſhould be troubled, they ſhould all *concurre, aſſiſt, and conuene againe together, for the defence of the ſame.*

Preſently after (vpon a new quarrell againſt the *Queenes* dealinge) an other concourſe was made of theſe refourmers, at *Saint Andrees*: where, by *M. Knox* perſwaſions

s Knox p. 288 in his Sermon, they made the like hauocke, that was before at *Saint Iohnſtowne*, and did caſt downe, ſpoyle, and deſtroy, both the houſes of the Fryers, and the Abbayes in that towne. So dealte they alſo within a very ſhorte time,

t Knox pag. 298. 299. Thynne 367. with the Abbay of t *Scone*, the *Fryers* at *Striuelinge*, at *Lithquo*, and at *Edenburgh*, the *Queene* u being fled thence for feare. *They kept the field* x *two monethes*, and tooke away to themſelues the y *coyning Irons*, (beeing as the *Queene* alleaged, *a portion of the patrimony of the crowne.*) and z *iuſti-*

u knox p. 300
x knox p. 306
y knox p. 308
z knox p. 308

fied

fled the same. They [a] entred into a League, that though the Queene sent for them, they woulde neuer come to her after that time: *without the consent* of their company. [a] knox p.317.

After, the [b] *Queene Regent* made a Proclamation of her desire of peace, and that the state of the Realme, might at the last, be at quiet: but they [c] confuted it: & did animate those of their faction (with all their might) to bee allwayes ready, and to stande vppon their guarde. They gaue the Queene *the* [*] *lie* diuers times, and vsed her with most despightfull speeches. And at the length, they came to that boldnesse, as that they reamed the *Queene* part: [d] *a faction* and renouncing their obedience vnto her, protested, that who so euer should take her part, *should be punished* as Traytors, *when so euer God should put the sword of Iustice into their handes.* [b] knox p.330. [c] knox p.333. [*] knox p.362. [d] knox p.364.

Within a while [e] after, they consulted with their Ministers, especially *M. Wilcocke* and *M. Knox*, for the deposing of the *Queene Regent*, from her gouernemente: who allureinge the rest, that *it was lawfull for them so to doe*, processe was made, sentence was giuen, and shee was [f] depriued from all her regiment, by a formall acte, which is set downe in the same story, penned by *Knox*, and in some part printed after in England. [e] knox p.372. [f] knox p.378.

Not long after this: the *Queene Regent* dieth, And then they had a *Parliament* by the consente of the French King, and their Queene his wife. In that [g] *Parliament*, holde anno 1560. they reformed Religion, and set out a *Confession of the Christian faith*: but *the said King and* [h] *Queene denied, to confirme, or to ratifie the actes therof, when they were moued thereunto.* Which thing, (said the confederates, vppon intelligence giuen them) *we little regarded, or yet doe regard: for all that we did, was rather to shew our dutifull obe-* [g] knox p.468. [h] knox p.500.

dience, then to begge of them any strength to our Religion. And whereas it was obiected, that it could not be a lawfull *Parliament*, where there was neither Scepter, Crowne, nor Sword borne: they made lighte of it: [i] sayinge, that *those were rather, but pompeous and glorious vaine ceremonies, then any substantiall pointes, of necessity required to a lawfull Parliament.* I might proceede much further, in the rippinge vp, of these and such like practises, for reformation of Religion. But because some peraduenture, wil labour to excuse these manner of proceedinges, and to coullour the same, with some pretence of zeale, and greate desire they had, to bee deliuered, from Popishe Idolatry and Superstition: I haue rather, thought it conuenient to let you vnderstande, how farre they are, from making any such pretenses in their owne behalfe, and with what new Diuinity-positions, *M. Knox* and *M. Buchanan*, haue amplified the *Geneua* resolution (before mentioned,) to the iustification not onely of all their saide attemptes and actions, but of many other of the like nature, which (since those times) haue beene there also practised.

i Knox p. 502.

CHAP. IIII.

How the Geneuian doctrine, or principle for Reformation, hath beene amplified, by certaine pretended Reformers in Scotland.

Reformation [k] *of Religion, doth belonge to more, then the Clergy and the King.*

Noble men [l] *ought to reforme Religion, if the King will not.*

Reformation [m] *of Religion, belongeth to the Comminalty.*

The Comminalty, [n] *concurring with the Nobility, may compell the Bishops to cease from their tiranny.*

k Knox p. 216 Knox appel. fol. 28.
l Knox app. 25
m Knox to the Comminalty f. 49. 50
n ibid. fol. 47

The

The [o]Comminalty by their power, may bridle the cruell beastes, (the Prieſtes.) o ibid. fol. 55.

The [p]Comminalty, may lawfully require of their Kinge, to haue true Preachers: & if he be negligent, they iuſtly may themſelues prouide them, maintaine them, defende them, againſt all that doe perſecute them, and may detaine the proffites of the Church liuinges from the other ſort. p ibid. fol. 55.

God hath [q] appointed the Nobility, to bridle the inordinate appetites of Princes, and in ſo doing, they cannot bee accuſed, as reſiſters of authority. q Knox hiſto. pag. 343.

It is their [r] duety, to repreſſe the rage and inſolency of Princes. r Knox appel. fol. 33.

The [s] Nobility and Comminalty, ought to reforme Religion, and in that caſe, may remoue from honours, and may puniſh ſuch, as God hath condemned. Deu. 12. (he meaneth Idolaters &c.) of what eſtate, condition, or honour ſo euer. s Knox appel. fo. 43 & 44.

The [t] puniſhmente of ſuch crimes, as touch the Maieſty of God, doth not appertaine to kings and chiefe rulers onely, but alſo to the whole body of the people, and to euery member of the ſame, as occaſion, vocation, and ability ſhall ſerue, to reuenge the iniury done againſt God. t Knox appel. fol. 30.

The people [u] are bound by oath to God, to reuenge (to the vtmoſt of their power) the iniury, done againſt his Maieſty. u Knox appel. fol. 35.

The cruell murthering of the *Archbiſhop* of *Sant Androwes*, in his bed-chamber 1545. by three priuate gentlemen, becauſe (as they tolde him,) hee had beene, and ſo remained, an obſtinate ennemy to the Goſpell, is ſoughte to be iuſtified lately in printe, to bee a godly acte: and incouragement is giuen for others, in the like caſe to commit the like outrage. Hiſtory of the Church of Scotl. pag. 187. * knox hiſtor. pag. 372.

*Princes, for * iuſt cauſes may be depoſed.*

It is not [a] birthright onely, nor propinquity of bloud, that maketh a knox to England and Scotl. fol. 77.

maketh a kinge, lawfully to raigne above a people, professinge Christ Iesus.

b Knox ibid. fol. 78. *If Princes* [b] *bee tirantes, against God and his Trueth, their subiectes are freed from their othes of obedience.*

c Buch. de iure regni p. 61. Populus rege [c] est praestantior & melior: *the people are better then the kinge, and of greater authority.*

d ibid. pag. 13 Populo [d] ius est, vt imperium cui velit deferat: *the people haue right, to bestow the Crowne at their pleasure.*

e ibid. pag. 25 Penes [e] populum est, vt leges ferat: sunt reges velut tabulariorum custodes. *The making of lawes, doth belonge to the people: and kinges are but as the Masters of the Rolles.*

f ibid. pag. 58. *The people,* [f] *haue the same power, ouer the Kinge: that the King hath ouer any one person.*

g ibid. pag. 40. *It were* [g] *good, that rewardes were appointed by the people, for such as should kill tirantes: as commonly there is, for those,* qui lupos aut vrsos occiderunt, aut catulos eorum deprehenderunt: *that haue killed either wolues or beares, or taken their whelpes.*

h ibid. pag. 62. *The* [h] *people, may arraigne their Prince.*

i ibid. pag. 70 *The* [i] *Ministers may excommunicate him.*

k ibid. pag. 70 *He, that* [k] *by excommunication, is cast into hell: is not worthy to enioy any life vpon earth.*

And whereas there are sufficient, and sound obiections, made, by such as haue truely reproued these daungerous assertions: Behold I pray you, their aunsweares, worthy to be knowne and remembred, to the euerlastinge discredite of the authors, framers, and partakers with them.

Chap. V.

The obiections against the doctrine, reported off in the former Chapter, with the Consistorian aunsweares vnto them.

Obiection

Obiection. CVſtome, [l] is againſt ſuch dealing with Princes. l Buc. de iur. regni. pag. 49

Anſwere. *There is nothinge more daungerous to be followed* (publica via) *then cuſtome.*

Ob. We muſt [m] obey kinges, be they good or bad. m knox appe. fol. 26.

Anſ. *It is blaſphemy to ſay ſo.*

Ob. Ieremy [n] commaunded, obedience to Nabuchodonozer. n Buch. de iure regni. pag. 53.

Anſ. *The example is but ſingular.*

Ob. God [o] giueth tirantes ſometimes for the puniſhment of his people. o Ibid. pa. 57.

Anſ. *So doth he priuate men ſometimes to kill them.*

Ob. The [p] Iewes dealt not ſo with their Kinges. p ibid. pa. 57.

Anſ. *Their Kinges were not firſt elected by the people; and therefore they might not: but ours haue nothinge but from the people.*

Ob. Shew an [q] example out of the Scriptures, that ſubiectes may vſe their gouernours in this ſorte. q ibid. pag. 57

Anſ. *The argument is not good. it cannot bee ſhewed in the Scriptures, therefore it is vnlawfull.* Poſſum apud multas nationes, plurimas & ſaluberrimas recenſere leges, quarum in ſacris litteris nullum eſt exemplum. *I can ſhew ſondry good & wholeſome Lawes, in diuers countries, of the which lawes there is no example in the Scriptures.*

Ob. Saint Paule [r] doth commaunde vs to pray for Princes. *1 Tim. 2.* r ibid. pag. 50

Anſ. *We may puniſh theeues, and yet wee ought to pray for them.*

Ob. Saint Paule [s] doth commaund vs to bee ſubiect and obedient to Princes. *Tit. 3.* s ibid. p. 50 55

Anſ. *Paule writ this in the infancy of the Church. There were but few Chriſtians then, and not many of them rich, or of*

ability, so as they were not ripe for such a purpose.

t ibid. pa. 56. *As if* t *a man should write to such Christians as are vnder the Turke, in substance poore, in courage feeble, in strength vnarmed, in nomber few, and generally subiect to all kinde of iniuries: would hee not write as Paule did? So as the Apostle, did respect the men he writt vnto: and his woordes are not to be extended, to the body or people of a common-wealth, or whole city.*

Note this Diuinity.

v ibid. p. 56. 57 *For imagine* (sayth u he) *that Paule were now aliue, where both the king and people doe professe Christianity, and that there were such kinges, as would haue their beckes to stande for lawes: as cared neither for God nor man: as bestowed the Church reuenewes* scurris & balatronibus *vppon iesters and rascalls, and such as gibed at those that did embrace the more sincere religion: what would hee write of such to the Church? Surely except hee would dissent from himselfe, he would say, that hee accounted no such for Magistrates: he would forbid all men for speaking vnto them, and from keeping them company: hee would leaue them to their subiectes to bee punished: neither would hee blame them, if they accounted no longer such for their kinges, as by the law of God, they could haue no society withall.* And thus farre the answearer.

There are diuers other obiections against those reformers: which receiue almost as desperate aunsweares. But I will not at this time trouble you with them, especially if you will giue me leaue to aduertise you, that this new Diuinity of dealing thus with Princes, is not onely helde by *Knox* and *Buchanan*, but generally (for ought I can learne) by most of the Consistorians of chiefe name beyonde the Seas, who (being of the *Geneua* humor) doe endeuour, by most vniust and disloyall meanes, to subiect to their forged presbyteries, the scepters and swordes of Kinges and Princes: as *Caluin, Beza, Hotoman, Vrsinus*, (as hee commeth

out from *Newſtadt) Vindiciæ contra tirannos, Euſebius Philadelphus &c.* For the further fruite of which Conſiſtorian Diuinity, (beſides that which is ſayde by ſome of the Miniſters of *Scotland*) I referre you to the conſideration of ſuch ſtirres, as haue happened of late yeares, in ſome other countries. And thus farre concerninge the iuſtification, which is made of the Scottiſhe reformation. Now I will lead you backe againe, where I lefte: vz. to certaine of the Miniſters further proceedinges there, vpon theſe aforeſaid maine groundes and principles.

Chap. VI.

The proceedinges of certaine Scottiſh Miniſters, accordinge to the groundes mentioned in the two laſt chapters, for ſettinge vp of the Conſiſtorian Diſcipline, and of their vrging of our Engliſh Diſciplinaries, to follow their ſteppes.

THe Parliament [t] of Scotland before mentioned Chapt. 3. of Anno 1560. being diſſolued, there was then *a booke of Diſcipline*, or new kingdome of Chriſt (by their ſeuerall presbyteries) drawne and compiled after the *Geneua* faſhion, by *M. Knox* and others. Which booke, vppon the offering of it to their aſſociates and fauourites, to be allowed, receiued, and publikely practiſed, was by them reiected, & tearmed to be in trueth, but *a deuout imagination.* Wherupon now riſeth, an occaſion of a new hiſtory, how (after they hadd obtained reformation of Religion, as touchinge the true preaching of the woord, and adminiſtration of the Sacramentes) they alſo dealt and preuailed in the ende, for the eſtabliſhing of their Diſcipline and Conſiſtoriall gouernement.

[t] Knox hiſt. pag. 502.

v Knox hiſt. pag. 468.

It [u] *appeareth*, that in the foreſayde ſpoyles of Abbayes, Fryeries, and Cathedrall Churches &c. euery man allmoſt did ſeeke his priuate commodity. Which being eſpied before by the ſayde Miniſters, they miſliked it: (as findinge the pray taken out of their teeth:) but yet they were gone ſo farre belike, as that there was no remedy. They tolde them of it in their ſermons in ſome ſorte then, as it ſhoulde appeere. Mary now, when they came to the ende of their trauaile, the hope of their glory, the erectinge of their gouernement, and their raigne ouer all, and doe finde themſelues, croſſed therein: blame them not, though they were not a little angry. Then * they gaue it out againſt their owne fauourers afore, *that ſome were licentious:* ſome *had greedely griped the poſſeſſions of the Church:* others *thought they would not lacke their parte of Chriſtes coate,* yea *and that before that euer he was hanged.*

* Knox hiſt. pag. 503.

Ibidem.

Of a Noble man, that refuſed to ſubſcribe to their Diſcipline, (as they call it) they writt thus. *He had a very euill woman to his wife: if the poore, the ſchooles, and the miniſtery of the Church, haa their owne, his kitchen would lacke two parts and more, of that, which hee vniuſtly now poſſeſſeth.* And generally to the like effect: *there were none within this Realme, more vnmercifull to the poore Miniſters, then were they, which had greateſt rentes of the Churche. But in that we haue perceiued the olde Prouerbe to bee true: nothinge can ſuffice a wretche.* And againe, *the belly, hath no eares.* They [y] threatened the greateſt men of the lande, with Gods heauy puniſhments, if they ſhould reiecte that Diſcipline, aſcribinge it to their *blinde affection,* to their *reſpect of carnall friendes,* to their *corrupt iudgement,* and to their *former iniquities,* and *preſent ingratitude.* But [a] (notwithſtanding, that ſome refuſed to ſubſcribe to this booke, which made the Miniſters ſo angry:)

y In the concluſion of their booke of Diſcipline.

a Knox hiſto. pag. 504.

gry:) yet by ſondry cunning deuiſes, raylings, threatnings, &c. many yeelded thereunto, and did promiſe, thereby *to ſet the ſame forward, to the vttermoſt of their powers.*

This ſubſcription thus in ſorte obtained, they began to put the ſame in practiſe. They [b] *appointed to haue their aſſemblies both particular and generall.* They [c] exerciſed iuriſdictions, and *appointed one* Saunderſon *to bee carted for aduultery*: but he was reſcued. A great [d] vproie ariſing *in Edenburgh, about the making of a Robinhood, they of the Conſiſtory, did excommunicate the whole multitude.* The *Biſhops* [e] ſeeking to encounter and repreſſe them in their practiſes, they profeſſed that they would not *ſuffer their pride and Idolatry.* They [f] cauſed diuers places (as they tearmed them) of ſuperſtition, to bee burnt: (I thinke they meane ſome *Biſhops* houſes) as [g] *Palſay*, the *Biſhop* alſo narrowly eſcaping them.

b Declaratiõ B.1.2.
c Knox hiſto. pag. 523.
d ibid. p. 527
e ibid. pa. 531
f ibid. pa. 534
g Knox Iuſt. 534.

The *Biſhops* hauing embraced the Goſpell, it was at firſt agreed, euen by the brethren, with the conſente of the *Regent*, that *the Biſhops eſtate ſhould bee* * *maintained and authoriſed.* This endured for ſondry yeares: but then there was no remedy, the calling it ſelfe of *Biſhops* was at laſt become *Antichriſtian*, and downe they muſt of neceſsity. Whereupon [h] *they commaunded the Biſhops (by their owne authority) to leaue their Offices and their Iuriſdictions.*

* Declaration B.2.
h ibid. B.2.

They [i] decreed in their aſſemblies, that *Biſhops ſhoulde haue no voices in Parliament*: and that done, they deſired of the King, that ſuch Commiſsioners (as they ſhoulde ſende to the Parliament and Councell) might from thence forth be authorized in the *Biſhops* places, for the eſtate. They *alſo directed their Commiſsioners to the Kinges Maieſty*: commaunding him & the Councell, *vnder paine of the cenſures of the Church* (meaning excommunication) *to appoint no Biſhops in time to come, becauſe they* (the brethren) *had conclu-*

i Ibid. B.2.

ded, that ſtate to be vnlawfull.

Heereof as it ſeemeth they writt to *Geneua*, their newe *Rome*, or *Metropolitane* Citty. From whence they were greatly animated, and earneſtly perſwaded, to continue in that courſe. *Beza* [k] the Conſiſtorian *Patriarche*, aſſureth them that they had done well, and mooueth them, *ne vnquam illam peſtem admittant, quamuis vnitatis retinendæ ſpecie blandiatur: that they would neuer admit againe that plague,* (meaning the callinge of *Biſhops.*) *although it mighte allure them, with coullor of keepinge vnity.*

k Epiſtola 79

Afrer they had diſcharged the *Biſhops*, (as it hath beene noted.) they agreed amongſt themſelues, to haue *their* [l] *Superintendentes.* But that deuiſe continued not longe: for in the ende it was determined, that needes all Miniſters of the worde, muſt be equall. And then (eſpecially,) their Preſbyteries began to flouriſh. They tooke vpon [m] them (with their adherentes) *to vſurpe the whole Eccleſiaſticall Iuriſdiction. They altered the lawes after their owne appetite.* They *aſſembled* [n] *the Kinges ſubiectes, and enioyned Eccleſiaſticall paines vnto them.* They *made Decrees, and put the ſame in execution.* They *vſed* [o] *very trayterous, ſeditious, and contumelious woordes, in the pulpits, ſchooles, and otherwiſe, to the diſdaine and reproche of the Kinge, and beeing called to aunſweare the ſame, they vtterly diſclaymed the Kinges authority:* ſaying, *he* [p] *was an incompetent Iudge, and that matters of the Pulpitt ought to be exempted from the iudgement & correction of Princes.* They [q] *preſcribed lawes to the Kinge and State.* They *appointed* [r] *Faſtes throughout the whole Realme, eſpecially when ſome of their faction, were to moue any great enterpriſe.*

l Declaration B.3.

m Declaration B.1.

n Act of Parliament ca.4.

o Ibid.cap.2.

p Decl.A.3.

q Decl.B 3.

r Decl.B.3.

With theſe manner of proceedinges, the Kinge there, & the State, findinge great cauſe of iuſt diſcontentmente and daunger: after diuers conſultations and good deliberation,

order

order was taken about the yeare 1582. for the checking and redreſsinge of them. His Maieſty began to take vpon him his lawfull authority, belonging to all Chriſtian Princes, in cauſes Eccleſiaſticall. Wherevppon he cauſed the foreſayd courſes, held by the Miniſters, to be examined and looked into. And they were found to be ſuch, as that *ſome of them were remoued from their charges, ſome were impriſoned, & ſome indited. Commaundemente was alſo giuen, that they ſhoulde not proceede, in the execution of their Eccleſiaſticall cenſures, as they had doone. A Proclamation was made in diuers of the chiefeſt places in the Realme, for diſcharging the Miniſters of their foreſaid conuentions, and aſſemblies, vnder paine, to bee puniſhed as rebels.* They were publiſhed in that Proclamation, to bee *vnnaturall ſubiectes, ſeditious perſons, troubleſome and vnquiet ſpirites, members of Sathan, ennemies to the kinge, and the common-wealth of their natiue country*: and were *charged to deſiſt from preachinge, in ſuch ſorte as they did*, amongeſt other matters againſt the authority in Church cauſes, againſt the calling of Biſhops, and for the maintenaunce of their former proceedinges. Declaration 1582.

But the iſſue of the Kinges good intention to haue refourmed theſe diſorders, was this: In Auguſt 1582. his highneſſe beinge drawn vnto a certaine noble mans houſe to be feaſted in Rutheuen: there *he was ſurpriſed and reſtrained.* Which attempt was qualified and tearmed (in *a Declaration ſet out 1582.* to iuſtifie the ſame) *to be onely a repaire of the Kinges faithfull ſubiectes, to his highneſſe preſence, and to remaine with him, for reſiſtinge of the preſent daungers appeerynge, to Gods true religion &c. and for the remouinge from his Maieſty, the chiefe authors thereof.* Act of Parliament 1584. cap 7. Declaration 1582.

After a time, the Kinge deliuered himſelfe out of their handes, that ſo hadd reſtrained him: and by the aduiſe of his

of his three estates assembled in Councell, (notwithstandinge the sayde qualification or pretence of repayre) the action in it selfe *was iudged and published in December 1583. to be* Crimen lesæ Maiestatis, *the Offence of Treason:* & some were executed for it, others fledd, and diuers of the Ministers, that had bene dealers in that matter, pretendinge they were persecuted, escaped into *England.*

A Act of Parl. 1584. cap. 7.

With this his Maiesties course for reformation, the Disciplinarian faction was greatlye displeased: and did proceede in their Consistorian humour accordingly. In an assembly of Ministers and Elders (forsooth) at *Edenburgh,* shortly after, the State of the Realme, was stoutly encountred. For although the King, with the aduise of his estates, had resolued the sayde facte, of surprising his Maiesties person, to be treasonable, *yet the brethren, did not onely authorise and avow the same, but also, esteeminge their owne iudgements, to bee the soueraigne iudgemente of the Realme, did ordaine all them to be excommunicated, that woulde not subscribe vnto that their iudgement.*

Declar. 1585.

About the same time, or not longe after, vz. in Aprill 1583. *there was an other, most treasonable conspiracy and rebellion attempted at* Sterlinge, *and intended to haue beene further executed and prosecuted, against his highnesse person:* and all vnder pretence of religion, and chiefly (in shew) for the Consistorian or Presbyteriall soueraignetie.

Act of Parl. 1584. cap. 7.

With these and many more, suche vnductyfull insolencies, the Kinge and State there, beeing greatly mooued: a Parliament was called, and helde in May 1584. wherein order was taken, for a generall reformation, in causes Ecclesiasticall, throughout the whole Church of *Scotland.*

The Kinges [u] lawfull authority in causes Ecclesiasticall, so often before impugned, was approoued and confirmed;

[u] Act of Parl. cap. 1.

firmed; and it was *made treaſon*, for any man to refuſe to aunſweare before the Kinge, though it were concerninge any matter, which was Eccleſiaſticall.

The third * eſtate of Parliamente, (that is, *the Biſhops*) *was reſtored to the auncient dignity*: it was y made *treaſon*, for any man after that time, to procure the *innouation or diminution* of the power and authority of any of the three eſtates.

* ibid. cap. 10
y ibid. cap. 3.

The foreſaide z iudgementes, Senates, and Presbyteriall iuriſdictions were diſcharged: and it was enacted in theſe woordes: *that after that time none ſhoulde preſume, or take vpon them to conuocate, conuene, or aſſemble themſelues together, for holding of Councells, conuentions, or aſſemblies, to treat, conſult, or determine in any matter of eſtate, ciuile or Eccleſiaſticall, (excepting the ordinary iudgementes:) without the Kinges eſpeciall commaundement.*

z ibid. cap. 4.

It was a further then ordained, *that none of his Highneſſe ſubiectes, in time comminge, ſhould preſume to take vpon them, by word or writinge, to iuſtifie the moſt treaſonable attempte at* Ruthuen, *or to keepe in Regiſter or ſtore, any bookes approouing the ſame in any ſort.*

a ibid. cap. 7.

An Acte b was alſo made, for the callinge in of *Buchanans Chronicle*, and his booke *de iure regni apud Scotos.*

b ibid. cap. 8.

Laſtly (ſaith the *Acte* c *of Parliament* it ſelfe.) *Foraſmuch as through the wicked, licentious, publike, & priuate ſpeeches, and vntrue calumnies of diuers his Highneſſe ſubiectes, to the diſdayne, contempt, and reproach of his Maieſty, his Councell, and proceedinges, ſtirringe vp his Highneſſe ſubiectes therby, to miſlikinge, ſedition, vnquietneſſe, to caſt off their due obedience to his Maieſtie. Therefore it is ordained, that none of his ſubiectes ſhall preſume, or take vpon them, priuately or publikely, in ſermons, declamations, or familiar conferences, to vtter any*

c ibid. cap. 8.

falſe, ſlaunderous, or vntrue ſpeeches, to the diſdaine, reproache, and contempt of his Maieſty, his Councell, and proceedings, or to meddle in the affaires of his Highneſſe vnder paine &c.

And thus you haue ſeene ſoome parte of the practiſe of the *Geneua* reſolution in *Scotland*, for their booke of *Diſcipline*; and reformation in Religion. But yet I muſt needes draw you on a little further.

Preſently, after that the ſaid Parliament was ended, notwithſtanding the Kinges Maieſty, had in the ſame [d] moſt royally and religiouſly confirmed with great ſincerity the articles of true Religion, for preaching the woord, and adminiſtration of the ſacramentes accordingly, and had likewiſe vnited to his Crowne, the ſupreame authority in all cauſes within his Realme, aſwell eccleſiaſticall as ciuile: yet (bicauſe their presbyteriall ſoueraignetie was thereby abridged) diuers very ſpitefull, diſloyall, and ſlaunderous ſpeeches were caſt abroad, by them and their aſſociates, againſt his Highneſſe.

d cap. 1. of that Parliament &c.

For they [e] gaue out, as though the Kinge *had beene declined to Popery, and had made Actes to derogate the free paſſage of the Goſpell*: that *hee endeuored* [f] *to extinguiſh the lighte of the Goſpell*: that there was *lefte nothinge of the whole auncient forme of iuſtice and pollicy in the ſpirituall ſtate, but a naked ſhadow*, with many other the like reprochefull and calumnious reportes, which they ſpreade abroade in their owne countrey.

e Declar. A. 2

f Thinnes addition to Hollinſhed pa. 446. D. A.

Diuers of [g] the chiefe Miniſters of that faction likewiſe, that were fled out of *Scotland* into *England*, for feare of puniſhment, in reſpect of many their greate and haynous offences, pretended (as it hath beene noted) that they fled hether, becauſe they were perſecuted at home for their conſciences, and could not be ſuffered to preache the Goſpell.

g Archbiſhop of S. Androwes Letter, and of other Preachers,

ſpell. One [b] *Dauiſon* (a *Scottiſh* Miniſter) ſo rayled againſt the Kinge of Scottes, in the pulpit, at the pariſhe Church of the olde Iury in London, that vpon complaint made thereof, by the Lord Ambaſſador of Scotland, direction was giuen to the Lord Biſhop of London, for the ſilencinge of all the *Scottiſh* Miniſters in the City.

[b] M. Hutchinſons Letter and as he is ready to be depoſed.

And this diſloyall and ſlaunderous courſe was helde, both in *Scotland* and *England*, ſo farre as they [i] durſt, from May, vntill Nouember following.

[i] Thinnes addition pag. 446.

At what time, this ſtratageme here enſuing was wroght (as I am perſwaded) by the Conſiſtorians inſtigation. The King [k] of Scotlande, beeing vpon occaſion of *a contract*, neere Striuelinge: heard of certaine ennemies *(as hee then accompted them)* comming towards him. Whereupon his Maieſtie *rayſinge ſuch power as hee could, conueyed himſelfe to Striuelinge.* Where before hee looked for them, tenne thouſand men *preſented themſelues* in armes. *They pitched their tentes before the towne, the firſt of Nouember*, and there made a Proclamation in their owne names, commaundinge all the kinges ſubiectes to aſſiſt them. Many pretenſes [l] are alleaged of that their attempt. And theſe namely: that whereas there hadd beene *Actes and Proclamations* a little before *publiſhed againſt the Miniſtery and Clergy, inhibiting their presbyteries, aſſemblies, & other exerciſes, priuileges, and immunities:* and that *the moſt learned & honeſt were compelled, for ſafetie of their liues and conſciences, to abandon their countrey &c.* now the *afflicted Church might be comforted, & all the ſaide Actes, lately made in preiudice of the ſame, mighte be ſolemnely cancelled, and for euer adnulled.* This Proclamation thus knowne, the Kinge fortified the towne as hee could: but to no purpoſe. For within two howres aſſault, it was wonne. The King thereupon, was inforced to flye

[k] ibid. Thinn.

[l] The Proclamation is there alſo ſet downe.

vnto the Caſtle. The Conquerors of the towne, *placed their enſignes before the blockehouſe of the Caſtle, and ſo ordred the matter, that there was no way for any in the Caſtle to eſcape their handes.*

Wherevpon (a parley being concluded) the Kinge deſired by his Commiſſioners three petitions: The firſt, *That his life, honor, and eſtate might be preſerued.* The ſecond, *That the liues of certaine of his friendes with him might not bee touched:* The third, *That all thinges might be tranſacted peaceably.* The other ſide, by their Commiſſioners likewiſe, deſired other three petitions. The firſt, That *the Kinge woulde allowe of their intention, and ſubſcribe their Proclamation, vntill further order were eſtabliſhed by the eſtates &c.* and *that he would deliuer vnto them, all the ſtrong holdes in the land.* The ſecond, *That the diſquieters of the Common-wealth might be deliuered vnto them, and abide their due triall by Law.* The third, *That the olde guarde might bee remoued, and another placed.*

Vppon mutuall relation from the Commiſſioners on both ſides, the parties that were aſſembled in armes, did yeeld vnto the firſt and third of the Kinges petitions: and the kinge graunting to all theirs, as there was no remedy, committed himſelfe into their hands, & had a new guarde immediately appointed to attende him.

This appeereth by Iames Gibſons conference with the King: pẽned by himſelfe, and deliuered abroad in many copies.

And thus the presbyteries of *Scotland* by the kings ſubſcribing to the foreſaid Proclamation, recouered againe a great parte of their ſtrength. But not all (as it ſeemeth) vpon the ſodaine: which was the occaſion of a new ſtirre. For preſently after the ſaid noble victory, the *Scottiſh* Miniſters, that were in England, (hauing all their former diſloyalties vppon compoſition remitted:) made their repayre without delay into *Scotland*: where findinge not ſuch readineſſe,

dineſſe, as they expected, for a more authenticall repealing of the ſtatutes made in the foreſaid Parliament 1584. they beganne (notwithſtandinge the kinges late goodneſſe towardes them,) to exclaime in their pulpittes, with moſt proud and bitter Inuectiues againſt him.

One *Iames Gibſon* compared his Maieſty publikely in his preachinges, *vnto Ieroboam*, tearmed *him a perſecutor*, & *threatned him*, that if he tooke that courſe, he ſhould be the *laſt of his race*.

And beinge called, for ſuch his diſloyall *ſpeeches*, before the king and counſell, the xxj. of December 1585. he very boldly iuſtified the ſame: ſaying to his Highneſſe, *As long as you maintaine theſe curſed Actes of 1584. the tyranny of Biſhops &c. Ye are a Perſecutor.* And againe, *As Ieroboam for the leading of the people of Iſraell from the lawes of the houſe of Iudah, and from the true worſhipping of God, to ſerue Idolatry, was rooted out, he and all his poſterity: ſo ſhould the Kinge (if he continued in that curſed courſe, maintayning thoſe wicked Actes againſt God) be rooted out, and conclude that race &c.*

Gibſon hath penned this matter as Cõſiſtorianly, as Catiline himſelfe could haue done it.

What elſe hath fallen out ſince that time, by reaſon of the raines, which now (as it hath beene noted) theſe zealous brethren haue gotten to themſelues, and how moderately and ductyfully they do proceede, in the practiſe of their Presbyteries, and Conſiſtorian kingdomes: the articles, which the kinge not long ſince offered vnto the Miniſters, to haue bene ſubſcribed vnto by them, doe ſufficiently declare and make manifeſt. *Ex malis moribus naſcuntur bonæ leges: Out of ill manners ſpring good and wholeſome lawes.* The chiefe and eſpeciall pointes of the ſaide articles are theſe: that *all Preachers there, ſhould yeelde their obedience to the Kinges Maieſty*: that *they ſhould not pretende any Priuiledge in their allegeance*: that *they ſhould not meddle in mat-*

The copy of theſe articles, was deliuered abroad by ſome of her Maieſties priuy Counſell.

ters of State: that *they should not publikely reuile his Maiesty*: that *they should not draw the people from their due obedience to the Kinge*: and *that when they are accused, vpon their fastes or speeches, or for refusing to doe things &c.* they *should not alledge the inspiration of the holy spirite, nor serue themselues with couloure of conscience, but confesse their offences as men, and to craue pardon as subiectes &c.*

It is great pitty, that so worthy a Christian King, should be driuen to require such a subscription in his owne kingedome, especially of those men, that should be lightes to the rest, and the chiefe examples of all dueryfull obedience: It is more to bee pittied, that (for oughte I can learne) hys Maiesty cannot as yet obtaine so much at their handes. But most of all it is to be lamented, that no man can gesse (for oughte I know) how farre this Gangrene will spreade it selfe.

At the first, they found but faultes against the *Bishops*, but after they ouerthrew them. The *Anabaptistes in Germany began with the Bishops and Clergy, but they ended with the ciuile Magistrate.* Consider of *Buchanans* dealinge, whether he maketh not the like assault against princes, that his companions did against *Bishops*; as in deridinge their titles, mislikinge their pompe, and in glauncinge at their reuenues. He tearmeth [a] the honourable phrases *of Maiesty, Highnesse, and Lordship*, solæcismos & barbarismos aulicos, *that is, vnlawfull and corrupt kindes of speeche, which are vsed in Court, and doe proceede* (as he sayth) *from flattery.* He gybeth [b] at the state, which Princes take vppon them, when they shew themselues to the people, comparinge *them to Childrens puppets, which are garishly attyred.*

Bullinger

[a] Epistle to the king of Scot. before his booke de iure regni &c.

[b] De iure regni pag. 17.

After [c] also, he insinuateth that a good Prince *should appeare and come abroad, only defended with his innocency*, non su-

[c] ibid. pag. 34

per-

perbo spiculatorum & μαχαιροφορων cætu, sericatisq; nebulonibus stipatus: *not with a proud company of guarders, and of pensioners, and of silken knaues.* Hee would haue Kinges to content themselues with lesse *reuennes and seruice, commending the Discipline of Laconia, where it was straunge to haue one man pull off an other mans sockes, at his goinge to bed:* & likewise the example of *Pelagius*, that first discomfited the Saracens in *Spayne:* in that *he had his house*, not builte after the fashion now a dayes, with many stately roomes of honor, but was contented *with one place for himselfe, his fire, his frendes, and his cattell*, (after the Irishe fashion.) d ibid. pag. 17

But to let passe these contemptes and pointes of *Anabaptisme:* one thinge more is likewise to bee considered in these *Scottish* retourninge ministers, which they haue sucked from their *Mother City Geneua.* They cannot bee content, to haue raysed vpp sedition and troubles at home, to haue slaundered both farre and neere, the most godly reformation of religion, which their kinge had made there, and to erecte (you haue seene how) in place thereof a meere counterfeite plott of a new *Popishe* tirannye, such a one as hath already quite ouerthrowne the auncient estate of that Church, and wrought more mischiefe in that countrey in thirty yeares, then the Pope of *Rome* had done before (as I thinke) in fiue hundred: But they presume also, much further then becommeth them, to cast some of their contentious and disloyall seedes into *England.*

Vulpecula (cauda amissa) reliquis vulpibus callide persuasit vt similiter & ipsæ caudas resecarent, ne sola turpis & deformis in suo genere videretur.* *The Fox (having lost her tayle) craftely perswaded the other Foxes, that they would likewise cut off their tayles, least she herselfe alone, should seeme the foule and deformed beast of all that kinde.* And hence it commeth (as I take it) that. * Melancton.

that to bring the flourishinge estate of our Church in *England* into the same misery, that theirs is brought into, they rayle, deuise, and clap their handes, to set vs here together by the eares.

Some of them say, that [e] *our Church is still vnder the bondage of an Antichristian gouernement*: that *our Bishops are a hurtfull relique of Romish confusion*: that [f] *they thrust with side and shoulder to make hauocke of the Church, by a disguised persecution*, and *that they doe tyrannise aboue their brethren with violence* [g] *and cruelty*.

e Dauison in the name of the rest, in a booke of his lately published. pag. 2.
f pag. 29.
g pag. 28.

They vse these wordes of her excellent Maiesty. *Alacke good* [h] *Princesse, the true reporte of thinges commeth seldome to her eares*. And doe very grossely insinuate, nay in deede plainely affirme, that *there are in Court some crafty* [i] *miscreantes, which doe abuse her Maiesty*, whome *they resemble to Ioab, Iesabell, Haman and Gehasi*.

h pag. 28.
i pag. 12.

They doe [k] *iustifie the procedinges of our disturbers here*, and *animating* [l] *them to go forward*, as they haue begon, do tell them, *that both their causes* (vz. their owne in *Scotland*, and of our factions in England) *are most neerely* [m] *linked together*: and doe [n] *promise, that they will not cease to commend their troubled state vnto God, in their priuate and publike prayers*. They [o] compare our hinderinge in *England* of the pretended Discipline, vnto *the hinderance, which Gods enemies made, vnto the buildinge of Ierusalem*. They seeke vnder hand [p] to steale away the hartes of her Maiesties subiectes, especially of those, that haue bene, and still are seduced, by our Consistorian Schismatikes: by puttinge them in hope of *one Darius, that after a time shall geue full authority for the sayd buildinge of Ierusalem*. Which manner of dealinge, there is no *Darius* liuinge, could take in good parte, if the like practises wer vsed by others amongst his people.

k pag. 3.
l pag. 21.
m pag. 20
n pag. 29.
o pag. 20.
p pag. 21.

God

God of his infinite mercy, graunt vnto her Maiestie, a long, a prosperous, and a happie raigne ouer vs: and so knit the hearts of all true English men, vnto their Queene of Saba, their *Hester*, and their most royall *Elizabeth*, that without the expectation of any *Darius* whosoeuer, they may euer continue her most loyall, faithfull, and obedient subiects, rather wishing in their soules, that the world with her maiestie should end their dayes together, then once to take ioy, by the least imagination of any future change. Amen.

And thus much of the maner and wayes vsed by certaine Scottish Ministers, for reformation and discipline. Which points of consistorian proceedings, I haue not touched (as God knoweth) with any minde or intent, to dishonour the state of that country. Besides, much may well be sayd (I assure my selfe) in excuse of such of the laitie, as ioyned in the premises. For I finde they were led with a verie great zeale. They had bene so long imprisoned in the darknesse of popery, that when the Gospell appeared vnto them, it so dazeled their eies, as that for very gladnesse they considered not well, what they did, so they might enioy it. Their goods, their landes, their wiues, and their children, nay their liues (in respect thereof) were not greatly deare vnto them.

Moreouer it is manifest, how long they were exercised with great feare and many perplexities, what intertainment and continuance the Gospel should finde amongst them. In which case euery man may easily coniecture, how easie a matter it was for them, to be miscaried by their teachers & preachers: perswading them, that by Gods commaundement they were bound to vndertake that course, and withall not omitting great threates of excommunication and

damnation, if they refuſed ſo to do. They found their ſayd miniſters doctrine very good & ſound, in the chiefe points of ſaluation: and who would then haue ſuſpected them in matters of leſſe importance?

So as whatſoeuer was done amiſſe by them, as touching their proceedings mentioned, I do (wholly in a manner) aſcribe it to their miniſters of the *Geneua* learning. Vnto whom alſo it ought of right to be imputed, that I or any other, eyther haue, or hereafter ſhall haue, any occaſion at all, ſo much as once to make mention of the leaſt thing, that might be any waies offenſiue to the meaneſt of that nation.

For what had I, or any other priuate man in England, to do with their matters, otherwiſe then to haue praied for them: had their ſaid miniſters, but onely taken vpon them to haue iuſtified their ſaid proceedings, by their own laws, cuſtomes, and priuileages, and could haue contented themſelues to haue gone no further? Marry now that the chiefeſt of them, for the excuſing of themſelues, and that they might ſhew, whoſe ſchollers they are, haue preſumed to publiſh (and that in print) ſuch ſtrange and ſeditious doctrine, as doth tend to the like diſturbance, and indeede to the vtter ouerthrow of the freeſt and moſt abſolute Monarchies, that are or can be in Chriſtendome, not omitting withall, to ſolicite and incourage our pretended reformers in England, to proceed as they haue begunne, in following their ſteps, contrary (I am ſure) both to the word of God, and to all the lawes and cuſtomes of this Realme: I am in very good hope, that there is no man of any ſound iudgement, who will be offended with me, in that to diſcloſe, and thereby to preuent ſuch miſchiefes, as might otherwiſe enſue with vs, I haue been bold to lay downe (but yet out of their printed bookes) ſome of the proceedings of the

Buchanan. The hiſtorie of the church of Scotland, Knox.

ſayd

sayd Ministers of *Scotland*, which at this time our own preachers in England, of the disciplinarian consort, (as now it followeth to be shewed) do take vpon them to imitate, and haue already proceeded further in them, then some of their fauourers will acknowledge or (I thinke) do as yet suspect.

The end of the first booke.

THE SECOND BOOKE OF DISCIPLINARY GROVNDES and Practises.

CHAP. I.

The doctrine of certaine English ministers, which they learned at Geneua, and published of purpose to haue procured the like course for reformation in England, to that which was in Scotland.

AS you haue heard in the first booke, how *M. Knox* being at *Geneua* in *Q. Maries* time, laboured and afterward proceeded to reforme religion in *Scotland* by force and armes: so did sundry *English* men, that then liued there in like sort, according to the *Geneua* resolution in that point, endeuour as much as lay in them, to haue kindled the like stirres at that time here in *England*. To which especiall end, they did write hether sondry letters and bookes,

wholly of this argument: viz. that the then councellors, the noble men, inferior magistrates, and (rather then faile) the very people, were bound before God to ouerthrow the superstition & Idolatry, that was then in the land, and to reforme religion, whether the Queene would or no, yea though it were by putting her to death. Out of two of these *English* bookes, I haue collected these seditious and confistoriall propositions following.

Goodman. Page 73. ibid. pag. 74. ibid. pag. 77. *All men, councellors, noble men, inferior magistrates, & people are bound and charged, to see the lawes of God kept, and to suppresse and resist Idolatry, by force.*

ibid. pag. 196. *If the magistrates shall refuse, to put massemongers and false preachers to death, the people (in seeing it performed) doe shewe that zeale of God, which was commended in* Phinees, *destroying the adulterers, and in the* Israelites *against the* Beniamites.

ibid. pag. 30. *To teach, that it was not lawfull in any case to resist the superior powers, but rather to submit our selues to punishment, is a dangerous doctrine, taught by some, by the permisston of God for our sinnes.*

ibid. pag. 63. 43. 59. 72. *It is not sufficient for subiectes, not to obey wicked commandemenes of their Princes, but to withstand them also, in doing the contrarie, euerie man in his vocation and office.*

ibid. pag. 87. 88. 89. 90. *Shieriffes, Iaylors, and other inferior officers, ought not onely not to cast the saintes of God in prison (hauing commaundement thereunto by the Prince) for feare of loosing their offices: but to withstand euil, to support them, and to deliuer them, to the vttermost of their power.*

ibid. pag. 90. *If we see a sheepe in danger to be deuoured of a wolfe, we are bound to deliuer it: euen so to our power we are bound to put too our handes, to deliuer the children of God, when we see them pitiously in danger, by Gods enemies.*

ibid. pag. 34. pag. 35. *It is the office of Councellors, to bridle the affections of Princes and gouernors: Noblemen were first ordained to bridle Princes:*

Noble

Noblemen haue their honour of the people, to reuenge the iniuries of their kinges, and not for their luſtie hawking, nimble dicing and carding, ſinging and daunсing, open bragging and ſwearing, falſe fleering and flattering, ſubtle picking and ſtealing, cruel polling and pilling &c. Obedience. pag.107.

The authoritie, which Princes haue, is giuen them from the people: Kings, princes, and gouernours, haue their authoritie of the people: and (vpon occaſion) the people may take it away again, as men may reuoke their proxies and letters of Attorney. Obedience. 25. ibid.pag.105.

Subiectes do promiſe obedience, that the magiſtrate might helpe them: which if he do not, they are diſcharged of their obedience. Goodman. pag.190.

If Magiſtrates without feare tranſgreſſe Gods lawes themſelues, and command others to do the like, then haue they loſt that honour and obedience, which otherwiſe their ſubiectes did owe vnto them: and ought no more to be taken for Magiſtrates, but be examined, accuſed, condemned, and puniſhed as priuate tranſgreſſors. ibid.pag.129. 139.

Iudges ought by the lawe of God, to ſummon Princes before them, for their crimes: and to proceede againſt them, as againſt all other offenders. Obedience. pag.111.

Euill Princes ought (by the law of God) to be depoſed, and inferior magiſtrates ought chiefly to do it. Examples allowed of kings depoſed. *Edward 2. Richard 2. Chriſtiern of Denmarke, &c.* Goodman. 144.145. Obedience. 110.

It is lawfull to kill wicked kinges and tyrantes: and both by Gods law and mans law, Queene Mary ought to haue been put to death, as being a tyrant, a monſter, a cruell beaſt, &c. Examples. *The ſubiects did kill the Queenes highneſſe Athalia:* Iehu *killed the Queenes maieſtie* Iſabell: Elias, *being no magiſtrate, killed the Queenes maeſties chaplaynes,* Baals *prieſtes. Theſe examples are left for our inſtruction. Where this iuſtice* Obedience. 99.103. Goodman. pag.99. Obedience. pag.113. ibid.pag.114. ibid pag.115.

is not executed, the ſtate is moſt corrupt.

Goodman. pag.185. *When Magiſtrates do ceaſe to do their duties,* (in thus deposing or killing of Princes,) *the people are as it were without officers: and then God giueth the ſword into their handes, and he himſelfe is become immediatly their head: for to the multi-*
ibid.pag.180. *tude, a portion of the ſworde of iuſtice is committed: from the*
ibid.pag.184 *which no perſon, King, Queene, or Emperour (being an idola-*
ibid.pag.185. *ter) is exempt: he muſt die the death. The people in the 25. of Numbers, did hang vp certaine of their heades and captaines: which ought to be for euer a perpetuall example of their duetie, in the like defection from God, to hang vp ſuch rulers, as ſhall draw*
Obedience. pag.115. *them from him. If neyther the inferior magiſtrates, nor the greateſt part of people will do their offices: (in puniſhing, depoſing, or*
Obedience. pag.116. *killing of Princes) then the miniſter muſt excommunicate ſuch a king: any miniſter may doe it againſt the greateſt Prince. God*
ibid.18. *will ſend to the reſt of the people, (which are willing to doe their*
Goodman. 199.200.201 *dutie, but are not able) ſome* Moſes *or* Othoniell. *If they know any* Ionathan, *they muſt go vnto him to be their captaine: and he*
Obedience. pag.120. *ought not to refuſe them. By the word of God* (in ſuch a defection,) *a priuate man (hauing ſome ſpeciall inward motion) may kill a tyrant: as* Moſes *did the Egyptian: as* Phinees *did the lecherous: and* Ahud *did king* Eglon: *or otherwiſe, a priuate man may doe ſo, if he be commaunded or permitted by the commonwealth.*

And vnto ſome obiections that be made to the contrary, *theſe anſweres are ſhaped.*

Goodman. pag.106. *Ob.* Be ſubiect to higher powers: the powers be ordained of God.

Goodman. pag.111. Anſ. *Wicked kings are not Gods ordinance. Saint* Paul *ſpeaketh of lawfull powers.*

Ob. Seruauntes muſt be obedient to their mayſters, though

though they be froward.

Anſ. Paul *ſpeaketh of bondmen, not of ſubiects obedience.* Obedience. pag. 47.

Ob. *Peter* was commaunded to put vp his ſword. Goodman. 122.

Anſ. *He was a miniſter, and no magiſtrate.*

Ob. Chriſt could haue called for twelue legions of Angels for his defence, if it had been lawfull to haue vſed force, for the ſetting vp of the goſpell. Goodman. 119.120.

Anſ. *Chriſtes kingdome was not of this world: he tooke vpon him no temporall ſword: but that hindereth not thoſe that haue it.*

Ob. *Ieremy* was commanded to obey the king of Babell. Goodman. 125.126.

Anſ. *The ſecret counſell of God was reuealed to him to that effect. It is no generall rule.*

Ob. *Dauid* ſaid, God forbid that I ſhould touch the annoynted of the Lord. Goodman. 138.139.

Anſ. *It was in his owne priuate cauſe, and ſo vnlawfull.*

Ob. Sir *Thomas Wyat* did, as you would haue others to do, &c. but he had no good ſucceſſe. Goodman. 202.205.

Anſ. *The goodneſſe of his cauſe, is not to be meaſured by his ſucceſſe.*

He was no traytour, his cauſe was Gods: and none, but papiſts and traytors, can iuſtly accuſe him of treaſon. Pag. 203.

The Councellors and all others, that would be accompted nobles (and tooke not his part) are in very deede traytors to God and his people, and to their country. Pag. 206. Pag. 207.

The authour of the booke of obedience (hee ſhoulde haue ſayd of rebellion) endeth his treatiſe, with ſignification, that *the nobilitie of England,* (he ſpeaketh of them that were in Queene *Maries* dayes) *are not to be truſted eyther by their wordes, othes, or handwritings, further then a man doth ſee, and heare them, and ſcarſely ſo farre.* And *Goodman* likewiſe, for his concluſion, is moſt earneſt with all Engliſh ſubiects, Pag. 137.

that

that they would put his doctrine in practise, affuring them that in ſo doing, if they be caſt *in priſon with* Ioſeph, *to wilde beaſtes with* Daniell, *into the ſea with* Ionas, *into the dongeon with* Ieremie, *into the fiery furnace with* Sidrach, Miſach, *and* Abednago, *yet they ſhalbe comforted, whereas if they will not: in ſeeking to ſaue their liues, they ſhall looſe them, they ſhall be caſt out of the fauour of God, their conſciences ſhall be wounded with hell-like torments, they ſhall deſpaire and ſeek to hang themſelues with* Iudas, *to murther themſelues with* Frauncis Spira; *drowne themſelues with Iudge* Hales, *or elſe fall mad with Iuſtice* Morgan, *at* Geneua.

Pag. 218. 219. 220. 221.

In his Preface to Goodmans booke.

This doctrine (ſaith *Whittingham* (afterward vnworthily *Deane of Durham*) *was approued by the beſt learned in theſe partes, meaning* Caluin *and the reſt of the* Geneuians. The Engliſhmen of name, there at that time, beſides *Goodman* and *Whittingham*, were (as I take it) *Anthony Gilby, Miles Couerdall, Dauid Whitehead*, and ſundry others. Who liking the ſayd doctrine alſo exceedingly, were verie earneſt to haue the *ſame printed, for the benefit* (as they ſaid) *of their brethren in England. Whittingham* made a preface to *Goodmans* booke: wherein he greatly commendeth this doctrine, and writeth thus, in the name (as it ſeemeth) of all his fellowes there. *We deſire that you* (meaning all in *England* and elſewhere, that loue to know the truth & follow it) *ſhould be perſwaded in this trueth.* Againe, *here thou doeſt heare the* Eternall *ſpeaking by his miniſter, &c. quickly giue eare & obey &c.* And againe, *If thou wiſh for Chriſtian libertie, come and ſee how it may eaſily be had, &c.* From *Geneua.*

Here it is very materiall further to be obſerued, that the reſt of the learned men, that fledd in *Queene Maries* time, as *Iohn Scory: William Barlow: Richard Cox: Thomas Beacon: Iohn Bale: Iohn Parkhurſt: Edmond Grindall: Edwine Sandes: Alexander*

Alexander Nowell: *Robert Wisdome*: *Iohn Iewell*: and very many more, hauing no great affection to *Geneua*, bestowed themselues in *Germany*, especially at *Zuricke*, *Basill*, & *Franckeford*. These men maintayned the reformation of the Church of *England* in *King Edwardes* time: they vsed in their holy assemblies, the forme of seruice, and order of ceremonies, which were then established: and they vtterly misliked, and condemned the foresayd propositions, as very seditious and rebellious, according to the iudgement of all the reformed Churches, (for ought I can learne) both in *Germany* and else-where, besides *Geneua* and her offspringe.

Besides they of *Franckeford*, (as it appeareth) notwithstandinge their griefe, that they were constrained to leaue their countrey for their conscience: yet in the middest of all their afflictions, they retayned such duety full hartes vnto *Queene Mary*, (imitatinge therein the Apostles and Disciples of their Maister,) as that they could not endure, to heare her so traduced into all hatred and obloquy, as shee was by the other sorte. *Maister Knox*, comming vppon occasion from *Geneua* to *Franckeford*, was by these graue men, accused of *Treason*, (as hee himselfe confesseth) for matters that he had published in printe, *against their Soueraigne and the Emperor*: and was fayne thereuppon, for the sauinge of his life, to flye thence secretely backe againe to *Geneua*. Knox hist. pa. 185.

Lastly, by meanes of their dislikinge of the sayd propositions, and their further course holde in the defence of the foresayde reformation in *England*, against the other mens counterfeite presbyteries: these learned men at *Franckeford*, could haue small reputation with them of *Geneua*. Thus one of that crew then, hath written since of them.

Knox hist. pa. 201. *The English Church, which was assembled at Geneua, was seperated from that superstitious and contentious company, that was*

Ibid. pa. 185. *at Franckeford.* And againe, *They were more giuen vnto vnprofitable ceremonies, then to sincere religion.*

These thinges I thought meet, for your aduertisement, to set downe, that the propositions precedente mighte appeare vnto you, not to haue proceeded from any rashe or lighte conceite in our *English* propounders, publishers, & maintainers of them: but that they doe conteine their resolute iudgement, agreeable to those pointes of the *Geneua* resolution, mentioned before out of *Knox* and *Buchanan.*

Whereby it is apparante, that if our sayde *English Geneuians*, had found as ready assistance at that time in *England*, as *Knox* and his complices (about, or soone after the same time) did in *Scotland*, they would not haue fayled, to haue put the saide positions aswell in practise heere with vs, as some *Scottish* Ministers did in that countrey. Which great mischiefe, and disloyall outrage, as the state here, did then prouidently suppresse and withstande: so her Excellente Maiesty, hath since preuented, by abolishinge of the Romish Religion, and the restoringe of the Gospell, which was the quarrell in those dayes pretended. So as our English reformers, hauinge hitherto hadd no cause for this pointe to imitate the foresayd proceedinges in *Scotlande*, it remayneth, that I shew vnto you, how farre (as yet it is disclosed) and how directly they endeuour to follow the saide practises of the *Scottishe* Ministers, for the erectinge vpp in *England* of the *Geneua* new Papacy.

Chapt.

Chap. 11.

Our Engliſh Diſcipinarians, doe imitate the Scottiſh, in theyr deſire of the Conſiſtoriall gouernment, ſauing that they are more bewitched with a kind of dotage after it.

IN *Scotland*, notwithſtandinge that at the laſte the miniſters had obtayned, in ſome ſorte, the allowance of the confeſsion of their faith, cõtayninge the ſomme of that doctrine, which before they had ſo greatly defired: yet becauſe they wanted the *Geneua* diſcipline, wherein conſiſted their very great ioy, together with the hope of their future ſouereignety, they wer but a little ſatisfied with all the reſt. And euen ſo, it hath fallen out ſince in *England*, ſauing (for ought I can read) that the ſayd *Scottiſh* miniſters were not then come vnto ſo great a dotage after this Diſcipline, as there now is grown amongſt vs.

About ſome two or three and forty yeares agone, and after, in the beginning of her maieſties raigne, the deuiſers themſelues of this new platforme, were well content to accept of, and commend ſuch Churches, as had abandoned Popery, though they had withall imbraced another kinde of Diſcipline. Harmonia confeſſ. Cal. Epiſt. &c.

Then in diſputation againſt the Papiſts and Anabaptiſts, there could be found in all *Fraunce* and *Geneua*, but two eſſentiall notes of the Church: vz. *the true preaching of the word, and the right adminiſtration of the Sacraments*. Bertram. p. 15 Mornay p. 37 Caluin inſtit. lib. 4. cap. 1. ſect. 9.

Then vpon *Goodmans, Whittinghams*, and *Gilbies* retorne, (with the reſt of their aſſociats) frõ *Geneua* into *England*: although it grieued them at the hart, that they might not bear as great a ſway here in their ſeuerall conſiſtoryes, as *Calain* did Beza in colloquio Poſſiaceno. Conuict. de ſtatu. Gall. paſto. fol. 182.

This appeareth by their letters, sermons: and by Gilbies most railing dialogue, betwixt a lame souldier of Barwick, and an Englishe Captaine.

did at *Geneua*, and so not onely repined and grudged at her maiesties reformation of this Church, but labored (as they might) to sow abroad in the Land that seede, which hath brought fourth a great part of al the disorders, troubles, and disobediences, that since haue ensued. Yet notwithstanding, they meddle not much *in shew*, (for any thing I can heare of,) with matters of this Discipline, but rather busied themselues, about the apparell of ministers, ceremonies prescribed, and in picking of quarels against the common booke.

Conf. 5. & 7.

Many since that, maister *Beza* deuised a way, how to bring in the *Geneua* Discipline, to be a third essentiall note of the Church: since, maister *Cartwright* hath beene at *Geneua*, and vpon his returne did ingage his credite to maintaine that platform, to be a necessary forme of gouernment, prescribed by Christ for all times and places: since, maister *Trauerse* hath also beene there, and did take vpon him, in his booke *de Disciplina Ecclesiastica*, to doe the like: since, maister *Cartwright* did likewise (at his second being beyond the seas,) send vs word in his second booke, that maister *Beza accounted his sayd third note of the Church, (viz. the Geneua* Discipline) *to be as necessary a note, as either the word or Sacraments*: and since, maister *Cartwright* and *Trauers*, with the chiefest of theyr followers in *England*, haue of later yeares (vpon consideration of the premises, and further deliberation, in theyr conferences and meetings to that purpose) resolued and concluded generally, for the necessity of the same Discipline, which before had beene onely deliuered with vs, as theyr priuate opinions: Since these times (I say) the friends and fauorers of it, haue from time to time, by certaine degrees, so increased in theyr fond affections towards it, as that now they are (in a manner o-

T.C. second replie pa. 53.

uercome

uercome with the strength and violence of them, and doe bragge in theyr bookes, that they will not sticke to die in the cause.

Maister *Cartwright* (as I take it) had an especiall eye to this deuise when he sayth, *that certaine of the thinges*, which he and his followers do stand vpon, *are such, as if euery hair of theyr heads, were a seuerall life, they ought to affoord them all in defence of them.* Diuers other besides, do offer *to aduenture theyr liues for the iustifying of it*, as *Vdall* and *Penry*, and nothing will content them without the *Geneua* discipline. For say they, *it is found* [a] *to be the only bond of peace, the haue of heresie, the punisher of sinne, and maintainer of righteousnes.*

It is pure, [b] *perfect, and full of al goodnes, for the peace, wealth, and honor of Gods people, and is ordayned, for the ioy and happines of all nations.*

The want [c] *of the Eldership is the cause of all euill. It is not* [d] *to be hoped for, that any common welth will flourish without it. This Discipline* [e] *is no small part of the Gospell: it is of the substaunce of it. It is the* [f] *right stuffe and gold for building the Church of God. This would make the* [g] *Church a chast spouse, haning a wonderfull brighenes as the morning, faire as the Moone, pure as the Sunne, and terrible like an army with banners. Without* [h] *this Discipline, there can be no true Religion. This gouernement* [i] *is the scepter, whereby alone Christ Iesus ruleth among men. The Churches of God in* [k] *Denmarke, Saxony, Tigurin, &c. wanting this gouernement, are to be accounted maymed, and vnperfect. The establishing* [l] *of the presbiteries, is the full placing of Christe in his kingdome. They that* [m] *reiect this Discipline, refuse to haue Christ raigne ouer them: and deny* [n] *him in effect, to be their king or theyr* [o] *Lord. It is the blade* [p] *of a soaken sword, in the hand of the Cherubins, to keepe the way of the tree of life.*

Ridiculous men and bewitched. As though Christes soue-

Epist. before the demonst. Epist. before the supp.

a Practise of Prelats D. 2.

b Motion, p. 46.

c T. C. lib. 2. in the Epist.

d T. C. lib. 1. pag. 3.

e T. C. lib. 1. pag. 6. & 48.

f Motion. 84.

g Ibid. 84.

h Register p. 68.

i Epi. before supp. A. 2.

k Martin Iunior Thes. 14.

l T. C. lib. 1. pag. 3.

m T. C. lib. 1. pag. 120.

n T. C. Table preface to the demonst.

o Motion to the Lordes. pag. 22.

p Ibid. p. 49.

ſoueraignty, kingdome, and lordſhippe were no where acknowledged, or to be found, but where halfe a doſen artizans, Shoomakers, Tinkers, and Tailors, with theyr preacher and reader, (eight or nine Cherubins forſooth) doe rule the whole parish. But I haue noted vnto you, out of theſe few places, (omitting many other) this theyr wonderfull dotage, to this end: that it may be conſidered, whether it be likely, that our *Engliſh Conſiſtorians* hauing ouerrunne the *Scottiſh* miniſters, or at the leaſt ouerraken them, in their opinions of the neceſſity of this Diſcipline, will be leſte behinde them, in their practiſes according to the *Geneua* reſolution, for the attayning of it, or no?

Chap. III.

Our pretended Engliſh reformers doe imitate or rather exceede the Scottiſh Miniſters in rebelling and railing againſt all that doe encounter them.

WHen in *Scotland* they firſt had in mind to reforme religion, and after to erect theyr Diſcipline, (according to the *Geneua* reſolution) they ſpent theyr wittes and all theyr deuiſes, by railing and ſlaundering, to bring the *Biſhoppes* and the reſt of the Clergy, with the whole courſe of their gouernementes into deteſtation and hatred with the people. *They writte theyr owne pleaſures of them, and to them: and that in the name of the people. They ſtirred the Nobility by theyr writinges againſt them: they had theyr ſupplications to their Parliamentes: and to the Queene Regent; they had theyr appellations from their Biſhops, their exhortations to the Nobility, to the Eſtates and comminalty,* and manye ſuch practiſes they had to that purpoſe, yea after their *Biſhops*

Knox hiſt. pa. 234.
Ibid. pag. 213 214. 216.
Ibid. pa. 256.
Ibid. pa. 304

ſhops and *Clergy* had receiued the Goſpel.

But in this courſe, our reformers in *England*, haue not onely imitated them, but (as ready Schollers, and apt for ſuch miſchiefe) haue very farre exceeded both them, and (as I thinke) all others, that hitherto haue dealt that way. They haue renued ouer againe, and applied to our church gouernours, two or three of the moſt bitter treatiſes, that euer were made againſt the *Popes, Cardinals, Popiſh Biſhops*, Monkes and Friers &c. in *King Henry* the eight his dayes. They haue foure or fiue very diueliſh and infamous *Dialogues*: likewiſe theyr *complaints* and *petitions* to her Maieſty and Parliament, in the name of the *comminalty*, their *appellation*, theyr *exhortations*, and diuers other moſt lewd and ſcurrilous Epiſtles and Letters.

Sathã prince of hell, to the Pope, Cardinals, Biſhops &c.
Practiſe of Prelates.
1. Gilbies.
2. I.B.
3. Vdals.
4. That which came from Throgmor.

When they are called before any magiſtrate, and dealt withall for their factious proceedings, they vſually afterward doe take vppon them to write and publiſh, vnder the name of a conference, what wordes and arguments haue paſſed: which they perfourme with all reproch, diſdain, vntruth, and vanity: and ſo doe peſter the Realme and their fauourers cloſets, with infinite ſuch ſhameleſſe and ſlaunderous diſcourſes, as is moſt intolerable.

They haue had fiue or ſixe *ſupplications* to ſeuerall *Parliaments*, penned altogether according *to Knox* his ſtile and violent ſpirite, in many places word for word: beſides *Martin*, and his two ſonnes, their holy imitations of *Beza* his Paſſauantius, (that al things might proceed *Geneua* like) in theyr ſixe bookes of *Conſiſtorian* grauity. And now, vppon better care taken by her maieſty, that no ſuch libelles ſhould be hereafter printed in *England*, (at the leaſt without ſome daunger to the parties, if it may be knowne) they haue found ſuch fauour, as to procure their chiefe inſtru-

Martins Epi.
His Epitome.
Hay any wor.
Martin Inni.
Martin Seni.
Mar. proteſt.

ment

ment and old ſeruaunt *Walgraue*, to be the king of *Scotter* Printer, from whence theyr wants in that behalfe ſhall be fully ſupplied.

Refor. no enemy.

For hauing obtained that place, (as he pretendeth in Print) they haue publiſhed by hundreths, certaine ſpiteful and malicious bookes, againſt her maieſties moſt honorable priuy Counſell. Alſo theyr *humble motion* to their LL^s. with three or four other very ſlanderous treatiſes. And now it ſeemeth, for fear that any of all their ſaid libels and railing pamphlets, (that haue been written in her highneſſe time) ſhould periſh, (being many of them but triobolar chartals:) they haue taken vppon them to make a *Regiſter*: and to Print them al together in *Scotland*, in two or three volumes: as it appeareth by a part of the ſaid *Regiſter*, all ready come from thence, and finiſhed: which containeth in it three or four and forty of the ſayd libels.

In all which courſes taken, more then heathniſh, this is their drift and eſpeciall end, that hauing by theyr forged lies, their poyſoned tongues, and their hypocriticall outcries, procured a general miſlike of her *Maieſties* reformation, the preſent gouernment of the *Church*, the chiefeſt defender thereof, the Lords that fauour it, the *Archbiſhoppes* and *Biſhops* that haue authority in it, and the reſt of the Clergy that doe ſubmit themſelues vnto it: they might come at the laſt to attaine their purpoſe, and by fiſhinge in our troubled waters, (according to the *Geneua* reſolution,) ſet vp and eſtabliſh their glorious ſcepter and kingdome.

Out of theſe bookes, becauſe ſome might otherwiſe charge the premiſes herein with ſlaunder of the godly brethren, I haue thought it very conuenient to lay downe before you, perticularly, ſome moſt lewd and wicked ſpeaches, in maner and order, as in tenne of the next chapters following, is ſpecified.

CHAP.

Chap. IIII.

The ſpeaches of the ſaid pretended reformers, concerning England: the ſtate: the preſent reformation, and gouernment of the Church.

ENgland [a] *with an impudent forehead, hath ſayd: I will not come neere the holy one. And as for the building of his houſe, I will not ſo much as lift vp a finger towardes that worke, nay I will continue the deſolations thereof.* [b] *England hateth them to this day, that faythfully do their office. Of* [c] *al the nations that haue renounced that whore of* Rome, *there is none in the world ſo farre out of ſquare, as England, in retaining the Popiſh Hierarchy.*

We in [d] *England are ſo far off from hauing a Church rightly reformed, that as yet we are ſcarſe come to the outward face of the ſame. We* [e] *are neuer the better for her Maieſties reformation, ſeeing the walles of* Syon *lye euen with the ground* (that is, ſeeing their diſcipline, is not eſtabliſhed.)

Your [f] *reformation* (as it ſtandeth) *will be little better, then that of the Samaritanes, who feared* Iehouah *: but worſhipped their owne Gods. Men* [g] *belike do thinke no more to be required at their handes, then the raſing of Babell: the diuell as yet contenting himſelfe with Bethel. Your* [h] *gouernment is that, which giueth leaue to a man to be any thing, ſauing a ſound Chriſtian.* Omnia cum liceant, non licet eſſe bonum.

We [i] *lack a right gouernment of the Church. In* [k] *ſtead of the ordinance of God in the gouernement of his Church, the marchandize of ſhameleſſe Babylon is maintained. The* [l] *gouernement now vſed by Archbiſhops, Biſhops, &c. is both Antichriſtian & diueliſh. Rome is* [m] *come home to our gates. Antichriſt raigneth*

a Pemies Epiſtle before the humble motion.

b Gilby. p. 77.

c Epiſtle before the demonſt. B. 3.

d 1. Adm. p. 4

e Supplic. to the Parliament. pag. 67

f Supplica. 62.

g Suppli. 62

h Preface to the demonſt. A. 4.

i 1. Adm pa. 2.

k Epiſtle before the ſuppl.

l 1. Adm. p. 25

m Gilbyes dial. 151

n raigneth amongest vs. The o established gouernement of the Church, is trayterous against the maiestie of Iesus Christ: it confirmeth the Popes supremacie, it is accursed. It is p an vnlawfull, a false, a basterdly gouernment. In the state of the Church there is nothing q but sores and blisters, yea the griefe is euen deadly at the heart: They r must needes be not onely traytors to God and his word, but also enemies vnto her Maiestie, and the land, that defend the established gouernement of the Church to be lawfull.

n 1. Adm. p 33
o Suppl. to the Parlia. 56
p Hay any: pa. 5. 6. 8. 12
q Martins. Epistle. 33
r Hay any, pag. 13

CHAP. V.

Some of their vndutifull and consistorian speaches concerning her Maiestie, &c.

THe a Bishops haue long deceaued, and seduced her Maiestie and her people. Do b you thinke our Church gouernment to be good and lawfull, because her Maiestie and the state, who maintaine the reformed religion, alloweth the same? why? the Lord doth not allow it. In effect: that c her Maiestie and state, (in maintaining the established gouernment, and reiecting theirs) do mayme and deforme the bodie of Christ, and so do bid God to battell against them. Ministers d ought not to obey the Prince, when he prescribeth ceremonies, and a fashion of apparell. By e the same authoritie, that the Queene commaundeth the apparell, now appointed to the Ministers, she may commaund any piece of Poperie, so she name it pollicie. Achaz, of pollicie, brought such an altar into Ierusalem, as he did see at Damascus, where he had ouercome the Idolaters and their Idols. But cursed was his pollicie, and so are all they that retaine any thing of their olde Idolatrie, (he addeth for example, the candlestickes vpon the Queenes altar, kneeling at the communion, &c). f Of necessitie, all Christian Magistrates are bound to receiue this gouernement by Pastors, Doctors, Elders and Deacons,

a Martins Epistle. 10, 53
b Hay any: pag. 5
c ibid. pa. 13. 15. 23.
d Register. pag. 48.
e Gilbyes preface to his Dialoge of the souldier of Barwicke.
f Martin iunior. Thes. 22.

Deacons, and to abolish all other Church gouernement. & Eyther her Maiestie knoweth not what they desire, being abused by the Bishops; or else she is negligent of her duetie, and vnthankefull to God.

g Motion out of Scotland to the Lords. pag. 41.

Her h Maiestie, is cunningly resembled, to *Ieroboam, Ahab, Iehoram, Ahaz, Gedeon, Nadab, Saul, Iehu, Asa and Iehosaphat* in those points, whereby they offended God, and she is threatned by their examples, in that hauing begonne so well, she doth not proceede to set vp Christes gouernement throughly.

h Gilbie, 66. 68. 142. Motion. p. 31. 32. 33.

A question being asked (as the register reporteth) by the Bishop of London, Anno. 1567. vz. *haue we not a godly Prince? speake: is she euill?* There are three aunsweres made, by three seuerall men. The first: *what a question is that? the fruites do shew.* The second: *No. But the seruaunts of God are persecuted vnder her.* The third: *Why? this question the Prophet aunswereth in the Psalmes: howe can they haue vnderstanding, that worke iniquitie, spoyling my people, and that extoll vanitie?* To this obiection: that *it is* k *Donatisme to challenge such authoritie ouer Princes*, (meaning the authoritie which the Eldership challengeth) aunswere is made: vz. *It is flatterie to suffer Princes to do what they list.*

i Regist. p. 33. Wil: Why. Tho. Rowland. Rob. Hawkins.

k Demonst. of Discipline. pag. 75.

To this l position: *That Princes should be excepted from Ecclesiasticall Discipline, and namely from excommunication,* they aunswere thus, *That excommunication should not be exercised against Princes, I vtterly mislike:* To affirme that, *It is but a meere mockery of the Lord, and to offer himselfe* (meaning the now *L. Archbishop of Canterbury*) *as a bawd to al maner of sinnes in Princes. To insinuate, that others being subiect to this correction, onely Princes should be exempted, (I feare,) commeth from a worse cause, then from simple errour.*

l T. C. 2. Part of his 2. replie. pag. 65.

ibid. pag. 92.

Chap. VI.

Some of their rayling ſpeaches againſt the high court of Parliament, and all others generally that doe maintaine the preſent gouernement of the Church of England.

For not admitting the platforme ſet downe in the firſt admonition, &c. Anno. 14. of her Maieſtie: and ſuffering the parties, that offered it, to be puniſhed: Thus they write. *The* [m] *ſtate ſheweth it ſelfe not vpright, alledge the Parliament what it will: all honeſt men ſhall finde lacke of equitie; all good conſciences ſhal condemne that Court. It ſhall be eaſier for* Sodome *and* Gomorrha, *in the day of iudgement, then for ſuch a Court. There is no other thing to be looked for, then ſome ſpeedie vengeance to light vpon the whole land: prouide aſwell as the politicke Machiauels of England thinke they can, though God do his worſt.*

m 2. Admonition. pag. 3.

Likewiſe of the Parliament, the 29. of her Maieſtie (for their tollerating the Biſhops, &c. in ſtead of their newe gouernement) it is ſaid: That they ſhall be in danger *of* [n] *the terrible maſſe of Gods wrath, both in this life, and in the life to come:* and that if they did not then abrogate, (the gouernement by Byſhops,) *well* [o] *they might hope for the fauour and intertainment of* Moſes, *(that is the curſe of the law,) but the fauour and louing countenance of Ieſus Chriſt, they ſhould not ſee, nor euer enioy.*

n Suppl. pag. 18.

o Sup. pa. 25.

Againe, of the ſame Parliament, it is likewiſe affirmed: that (if the reformation deſired, were not graunted,) *they* [p] *ſhould betray God, betray the trueth, and betray the whole kingdome. They* [q] *ſhould declare themſelues to be an aſſembly, wherein the Lordes cauſe could not be heard; an aſſembly, wherein the felicitie of miſerable men could not be reſpected; an aſſembly, that wittingly*

p ibid. pag. 5.

q ibid. pag. 7.

wittingly called for the iudgementes of God vpon the whole land, an aſſembly, wherein trueth, religion, and pietie could beare no ſway: There [r] *ſhall not be a man of their ſeede that ſhall proſper, be a Parliament-man, or beare rule in England any more.* r ibid. pag. 43.

Furthermore, a propheſie is paſſed (but from that ſpirit, I truſt, that tooke vpon him to be, *ſpiritus mendax in ore prophetarum*) that if they preuailed not in the ſaid Parliament, according to their ſupplication: *then* [s] *the Nauie of the Spaniards ſhould come againe, and fight againſt this land, and waſte it with fire and ſword: that God ſhal ſend a terror into the hearts of our valianteſt and ſtouteſt men: that one enemy ſhall chaſe a thouſand of vs: & that although we had ſmit the whole hoaſt, ſo as there remayned none but wounded men amongeſt them, yet ſhall euery man riſe vp in his tent, and ouerrunne this land.* 1. Of the kinges. 22. s Sup. pa. 75. 76.

Laſtly, this they write generally, of al that do withſtand their deſires: *Thoſe* [t] *kingdomes and ſtates who defend anie Church gouernement, ſaue this of Paſtors, Doctors, Elders, and Deacons, are in daunger of vtter deſtruction. None* [u] *euer defended this Hierarchy of Biſhops to be lawfull, but Papiſtes, and ſuch as were infected with Popiſhe errors. No* * *man can open his mouth* (againſt the Presbyteries) *but with a ſhameleſſe face, and ſeared conſcience. The* [y] *enemies hereof after the maner of the wicked, mentioned in* Iob, *do ſay vnto the almighty, depart from vs: becauſe we deſire not the knowledge of thy wayes: yea and in their practiſe they ſay, who is the almightie, that wee ſhould ſerue him?* t Martin iunior: Theſ. 28. u ibid. Theſ. 46. * Motion out of Scotland. pag. 20. y Epiſtle to the ſuppl. A. 3.

This [a] *ſhall be the portion, of as many, as (to the end) oppoſe themſelues againſt the cauſe of reformation now laboured for: the heauen ſhall declare his wickedneſſe, and the earth ſhall riſe vp againſt him: the increaſe of his houſe ſhall goe away: it ſhall flow away in the day of his wrath: his eyes ſhall ſee his deſtruction, and he ſhall drinke of the wrath of the Almighty. They* a Epiſt to the ſup: A 4.

b Regiſter out of Scotl. pa. 71.

b are no better to be thought of, then ennemies to the Goſpell of Chriſt, to her Maieſty, and people: that ſeeke to keepe Chriſts holy Diſcipline from amongſt vs. This c is that cauſe, againſt which neuer man yet ſtriued and proſpered. All the Newgates d and Oldgates, yea and all the Tiburnes in England, are too litle for ſuch raſh, and preſumptuous heads, that will not giue God leaue to rule: but will take the Scepter out of his hands. I doe e feare that many of the forwardeſt ennemies of reformation, are not the backwardeſt friends, that the king of Spayn hath in England at this day.

c Epi. before the ſupl.

d Exhort. to the BB. B. 1.

e Penry in his Epi. from Scotl. before reformat. no ennemy.

CHAP. VII.

Some of theyr Diſciplinarian ſpeaches concerning the Lordes of her Maieſties moſt honourable priuy Councell.

f Epiſt. from Scotl. before reformat. no ennemy. A. 3.

Vr f *Councell may truely be ſayd, to delight in the iniury and violent oppreſſion of Gods ſaincts and Miniſters: therefore the Lord will ſurely viſite our Councell with an heauy plague.*

g Ibid. A 3. & 4.

Our Councell g *cannot poſsibly deal truely in matters of Iuſtice, betweene man and man; in ſo much as they bende all theyr forces, to bereaue Ieſus Chriſt of his gouernment. The which vngodly and wicked courſe as they haue held on, euer ſince the beginning of her Maieſties raigne: ſo at this day they haue taken greater boldneſſe, and growen more rebellious, againſt the Lorde and his cauſe, then euer they were. In ſo much as theyr honours, in token of thankefullneſſe to him that exalted them: dare now charge the cauſe of reformation, to be an enemy vnto our ſtate, and ſuch as fauour the ſame, to bee vnquiet and factious men, diſturbers of the common peace and quietnes, and ſowers of ſedition among the ſubiects.*

They

They doe [h] notably detect theyr impiety againſt God, and theyr enmity to the kingdome of his Sonne Chriſt: they offer iniury to her Maieſty. If her Maieſty giue eare to ſuch Councellors, ſhee may haue cauſe one day to lament. Aſſuredly, thoſe that are our enemies for the profeſſion of the truth, (meaning the pretẽded Diſcipline) cannot be her Maieſties ſure friends, whatſoeuer they pretend. h Ibid. A 4.

Sathan [i] worketh the defacing of the way of truth: and ſupporteth his owne kingdome, by inſtruments of no meane countenaunce. i Ibid. A 4.

Be they noble or [k] vnnoble, Councellors or inferior men: I am ſo farre from fearing theyr power, that the more I ſee them rage, the greater ſtrength I haue, to ſtand to the truth, which they raue againſt. k Ibid. B 1.

I doe warne [l] and admoniſh thoſe Councellors, with whom and againſt whom eſpecially, I deale in this Treatiſe, to repent them of their great inſolency, whereby they haue beene puffed vp with Sennacherib, to magnifie and oppoſe themſelues, againſt the cauſe and people of the Lord of Hoſtes: as againſt the Religion and people, of ſome of the Gods of the earth. Otherwiſe they are to feare, leaſt the Lord, hauing rayſed vp many of them, out of mean places into the throne of Iuſtice, meaneth to ſhew his power and great name, by making them examples of his fearefull wrath, as he did Pharaoh, who wrought his owne ouerthrow. l Ibid. B 1.

If men will wonder, that [m] we being ſo contemptible in the ſight of the world, dare yet be ſo bold, as to controll great ſtates and mighty men; and to challenge them of iniuſtice, againſt the Sonne of God and his members, who will not ſticke to bragge with Pilate, that they haue power to crucifie Chriſt, and to abſolue him; they are to vnderſtand, that we know of no power but from aboue: and therefore of no power, that is able to beare out iniuſtice and wrong. The hilles of the Robbers we grant to be high, m Ibid. B 2.

and

and vnaſſayleable in the ſight of an eye of fleſh: but we haue learned of the holy man, to account the habitation of the wicked to be accurſed, euen when he ſeemeth to be beſt rooted: for we knowe that the ſteppes of his ſtrength, ſhall be reſtrayned, and that his Counſaile ſhall caſt him downe.

Chap. VIII.

Some of theyr rayling ſpeeches againſt the Magiſtracy in England, the Iudges, Lawyers, and lawes both ciuill and eccleſiaſticall.

n Epiſt. from Scotl. before reformat. no ennemy.

He n Magiſtracy and miniſtery haue walked hand in hand, in the contempt of true Religion: and vnto both, the worde of the Lorde is made a reproche.

o ibid. A. 3.

Amongeſt o thoſe, who deale in the cauſe of iuſtice, there are found wicked perſons: euen wicked Lawyers and Iudges, (who ſeeme to know of no other God, but theyr owne gaine,) that lay wayt for the bloud of Gods ſaintes, as he that ſetteth ſnares; and marke whether they can heare of any, that go further in the cauſe of God, then the corruption of our ſtate doth permit. And if they finde any ſuch, they know how to wreſt againſt them, a clauſe of ſome ſtatute, contrarie not onely to the meaning thereof, but euen contrary vnto all iuſtice and equitie, yea common reaſon it ſelfe, and the very grounds of all good lawes and ſtatutes. So that it is now growen, and hath bene of a long time, a common practiſe of theſe Godleſſe men, to make of the ſtatutes, ordained for the maintenance of Religion and common quietneſſe, a pit, wherein to catch the peaceable of the land.

p ibid. A. 3.

The common p inditementes of the Lordes true and faithfull Miniſters, for matters of trifles, as the omiſſion of the ſurpliſe, churching of women, croſſe in Baptiſme, &c. doth manifeſtly witneſſe

neſſe the iniquitie of theſe Atheiſts.

The [q] lawes, that maintaine the Archbiſhops and Biſhops, are no more to bee accompted of, then the lawes maintaining the Stewes.

q Martin iunior. Theſ. 34.

The [r] humane lawes, that maintaine them, are wicked and vngodly.

r ibid. Theſ. 38.

The lawes [s] are made their common ſanctuary, to defend all our wickednesse.

s Fenner againſt Bridges. p. 5.

Impietie is [t] ſuffered to beare ſway againſt the maieſtie of God: and that by law and authoritie.

t Sup. pa. 59.

Such lawes [u] are retained in force, as iuſtle and ouerthrow the royall prerogatiue of the ſonne of God.

u Sup. pa. 24.

As * great indignitie is offered vnto Ieſus Chriſt, in committing his Church vnto the gouernement of the common lawe, as can be, by meane hyrelinges vnto a king: in committing his beloued ſpouſe vnto the direction of the miſtreſſe of the Stewes, and enforcing her to liue after the lawes of a brothel-houſe.

x Epiſtle before the demonſt. B. 4.

CHAP. IX.

Some of their conſiſtoriall ſayinges, as touching our Religion, Communion booke, Sacramentes and Ceremonies.

WE [a] ſtriue for true Religion. As [b] our lackes are, there can be no right religion. [c] Many religions are mixed together, of Chriſt and Antichriſt, of God and the deuill. [d] Chriſtes Religion is fondly patched with the Popes, ioyning fire and water, heauen and hell together. The [e] trueth (in a maner) doth but peepe out from behinde the ſcreene.

a 1. Adm. 32
b ibid. pag. 2.
c Gilby. p. 29
d ibid pag. 90
e 2. Adm. p. 6

Their [f] preſcript forme of ſeruice, is full of corruption. In [g] all the order of their ſeruice, there is no edification, but confuſion. The [h] Communion booke is an vnperfect booke, culled and

f 1. Adm. p. 17.
g ibid. pag. 24
h ibid. pag. 16

picked out of that popish donghill, the portuise and masse-booke: and many of the contentes therin be such, as are against the word of God. And i *Martin senior* calleth it *our sterue-vs Booke.*

i Martin senior. C. 2

The k *Sacramentes are wickedly mangled and prophaned. They* l *eat not the Lordes supper, but play a pageant of their own, to blinde the people, and keepe them still in superstition: to make the seely soules beleeue that they haue an English masse: and so put no difference betwixt trueth and falshood, betwixt Christ and Antichrist, betwixt God and the deuill.* m *The publicke baptisme is full of childish and superstitious toyes.*

k 2. Admon. pag. 42.

l Gilby. pag. 2

m 1. Admon. pag. 21.

And of our orders, garmentes, and ceremonies. They *are* n *carnall, beggerly: Antichristian pompes, rites, lawes, and traditions: popish fooleries, Romish reliques, and ragges of Antichrist: dregges and remnantes of transformed Popery: Pharisaicall outward faces and vizardes: remnantes of Romish Antichrist: of superstition, and Idolatry: Knowen liueries of Antichrist: accursed leauen of the blasphemous Popish Priesthood: cursed patches of Popery and Idolatry: they are worse then lowsie: for they are sibbe to the sarke of* Hercules, *that made him teare his own bowels a sunder.*

n Gilby p. 40

Pag. 41.

Pag. 1.

Pag. 5
Pag. 12.
Pag. 14
Pag. 91
Pag. 96
Pag. 95
Pag. 150

Chap. X.

How they charge the present gouernement with persecution.

There o *is a persecution of poore Christians, and the professors of the Gospell suffered, not farre vnlike to the six Articles. Gods* p *cause is troden vnder foote, and the benefite of his Church is litle regarded.*

o 2. Admon. pag. 59

p ibid.

q *Poore men haue been miserably handled, with reuilings, depriuations, imprisonmentes, banishmentes, and such like extremities. Godly* r *Ministers haue been brought before the barres of iustice: they haue been arraigned amongst fellons and theeues:*

q 1. Adm. p. 2

r Practise of Prelates. D. 8

they

they haue been impriſoned to the vttermoſt and defaced: they are reproched, ſhaken vp, threatned; many are deprined: they are examined by an inquiſition, much like that of Spaine. O lamentable caſe, O heynous impietie.

s *Shall they be thus marked with the black cole of reproch and villanie? O inhumaine and more then barbarous impietie.* s ibid. B.2.

Beſides t *whoriſh impudencie, halter, axe, bandes, ſcourgeing, and racking, our Biſhops haue nothing to defend themſelues withall.* t Mart proteſt. 13.

The u *Clinke, Gatehouſe, White-lyon, and the Fleete, are their onely Argumentes.* u Vdall. dialogue. F.1.

If a *Iſay, Ieremy, Ezechiel, Oſee, Micheas, and Zachary, were aliue: they would be carried to the Marſhall-ſea, the White-lyon, the Kinges bench, the Gate-houſe, and other Priſons, yea to Newgate.* a Exhorta. to B B. A.1.

In b effect, *as Cain perſecuted Abell: Eſau, Iacob: the Patriarches, their brother Ioſeph: the Iewes, Moſes: the Prieſts, Ieremy, Oſea, Amazia and Chriſt: euen ſo in theſe dayes, the Preachers are ſlaundered and perſecuted, by ſuch, as would ſeeme pillars of true religion. If this perſecution* c *be not prouided for, it is the caſe of many a thouſande in Englande: greate troubles will come of it.* b 2. Admon. pag. 1. & 2. c pag. 59.

The d *land is ſore troubled: there is no place nor being, for a faithfull Miniſter of the word. Our* e *bloud crieth for vengeance, againſt the Biſhops.* d Dialog. that came from Throg. D.2. e Martin. proteſt. pag. 5

I f *am made like to our Sauiour Chriſt, who hath troden this pathe, in that* (as he ſaith) *hee is troubled not for euell, but for good. It fares* g *with vs, as with priſoners in popery: God ſende vs their comforte. Miniſters* h *are in worſe ſorte ſuppreſſed now, then they were by the Papiſtes, in Queene Maries time. This croſſe* i *is common, not onely with him, but with all that will liue godly in Chriſt. The cauſe is holy, and his ſufferinges acceptable.* f Snape to his father, 1590. g Wight before he was impriſoned to a friend. h Lord in his papers. i Fen of Lords impriſonmēt.

table. I [k] perceiue the Lyon roareth: but cannot byte, further then the Lord shall permitte.

k Fen to Wight.

Chap. XI.

Some of their Consistorian speeches of the Clergy of Englande, assembled, as occasion hath required, in the Conuocation house.

1 Sup. pa. 47
pag. 48
pag. 49
pag. 53

THey [p] are wolues. It is a Synagogue. Their onely endeuour is, how to preuent Christ, from bearing rule in the Church, by his owne lawes. They are knowen to be enemies vnto al sincerity. The whole cõuocation house, ar (in iudgement) contrary to our Sauiour Christ. They are intollerable oppugners of Gods glory: and vtter ennemies vnto the liberties of his Church. As long as that house standeth, (as at this day it doth) there can bee no hope at all, that eyther Gods heauenly trueth, should haue free passage, or the Church her liberty, in this kingdome. They haue seduced, and deceiued, the ciuile stat, & people, in bearinge them in hand, that al is well in the Church.

pag. 55

m Mart. Epist

They are tearmed (by one of the [m] Captaines of this crue,) right puissant, poisoned, persecuting, and terrible Priests: Clergy maisters of the confocation house: the holy league of subscription: the crue of monstrous and vngodly wretches: that mingle heauen and earth together: horned maisters of the conspiration house: an Antichristian swinish rabble: ennemies of the Gospell: most couetous, wretched, and Popish Priests: the Conuocation house of Diuels: Belzabub [n] of Canterbury, the chiefe of the Diuels.

n Dialogue that came from Throgmort. D. 4

Chap.

Chap. XII.

Some of theyr presbyteriall speaches of the Bishops of England professing the Gospell.

THe [o] *Bishops are the greatest and most pestilent ennemies, that now our state hath: and are like to be the ruine of her Maiesty, and the whole state. Archbishops and Bishops are vnlawfull, vnnaturall, false, and bastardly gouernours of the Church: and the ordinances of the Diuell: petty Popes: petty Antichrists: like incarnate Diuels: they are Bishops of the Diuell: Bishops* [p] *are cogging and coosening knaues. They will lie like dogs. Our* [q] *Bishops are proud, popish, presumptuous, prophane, paltry, pestilent, pernicious prelates, and vsurpers: Impudent, shameleſſe, and wayneſcot faced Bishops, like beastes. They are in a premunire. They ought not to be maintained, by the authority of the ciuill Magistrate, in any common wealth. They* [r] *are, in respect of theyr places, ennemies of God. The* [s] *worst Puritane, is an honester man, then the best Lord Bishop in Christendome.*

Theyr [t] *cruelty is without measure. They are butchers and horseleeches: it is the portion of theyr inheritaunce. Theyr bloudthirsty attempts. These dragons. Theyr tyranny and bloudthirsty proceedings are inexcusable.* In effect, *that they conspire to pul the Crowne from her Maiesties head.*

Bishops [u] *callings are meere Antichristian. The * Bishops are robbers, wolues, simoniacks, persecutors, sowers of sedition, and discontentednes betweene her Maiesties subiects. They haue incurred the statute of premunire: they are (ipso facto) deprinable. Though they be in the Church; yet are they none of the Church. The true Church of God ought to haue no more to doe with*

o Hay any p. 15. 14 &c.
pag. 20
pag. 21
Ibid. 28.
p Martins Epist. 37
q Epist. pag. 6
pag. 33
pag. 21
pag. 4
r Vdals dialogue c. 1
s Martins protest. 27
t Martins protest. pa. 4
pag. 8
pag. 12
pag. 21
pag. 21
u Vdals dialogue D 2
x Martin sect. B 4. c 1

with them, and theyr Synagogue, (namely theyr Antichriſtian Courts) thē with the Synagogue of Sathan. Be [a] packing Biſhops: you ſtriue in vaine: you are layd open already. Friers and Monks were not ſo bad.

a Epiſt. to the epitom.

Of [b] all the Biſhops, that euer were in the See of the Archbiſhop of Canterbury, there was neuer any did ſo much hurt to the Church of God as he hath done. No Biſhop that euer had ſuch an aſpiring and ambitious minde as he: no not Cardinall Wolſey. None ſo proud as he: No not Steuen Gardiner of Winchester. None ſo tyrannicall as he: no not Bonner. He [c] ſits vpon his cogging ſtoole, which may truely be called the chayre of peſtilence. His mouth is full of curſing againſt God and his Saintes. His feete are ſwift to ſhed bloud: there is none of Gods children, but had as lieue ſee a Serpent, as meete him. It grieueth them to ſee ſo wicked an ennemy of God and his Church. Belſebub [d] of Canterbury. The Canterbury Caiphas: Eſau: a monſtrous Antichriſtian Pope: a moſt bloudy oppreſſor of Gods Saintes: a very Antichriſtian beaſt: a moſt vile and curſed tyrant. In [e] reſpect of his Antichriſtian prelacy ouer Gods Church, and for the notable hatred, which he hath euer bewrayed towardes the Lord and his truth: I thinke him one of the diſhonorableſt creatures vnder heauen.

b The dialog that came from Trogmort. D 3.

c Ibid. C 4

Mart. ſen. C 1

d Mart. ſen.

e Epiſt. out of Scotl. before reformat. no enemy.

And againe of the Biſhops, but eſpecially of the Lorde Archbiſhop. In [f] his behauiour, wrath, anger, reproch, and diſdaine, (as in a wood, ſo many Lions, Beares, Tigers, and cruell beaſtes) were ſeene to range; and in this more ſauage, that whereas they by time and vſage may be tamed and appeaſed, this man neuer. It [g] would be knowen, whether they haue ſome ſecrete meaning, if opportunity would ſerue, to aſpire vnto the Crowne.

f Practiſe of Prelates C 6

g Supp. 37

CHAP.

Chap. XIII.

Some of their vncharitable words against all the Clergy in England, generally that mislike theyr designements.

WE [h] lacke in England a right Ministery of God. The [i] Ministers are neyther proued, elected, called, nor ordayned according to Gods worde. I.B. is to be [k] inuested into the place of a natural foole, after a solemne manner, according to the booke of ordaining Bishops and Priests.

h 1. Adm. pag. 2
i Ibid. pag. 4
k Mar. Iu. C 2

The [l] Clergy is indicted, as the followers of Antichrist, and that theyr Ministery is from the Pope. Little [m] or nothing is required of our English Priests, but to say the Catechisme, and to weare a cap, coap, and tippet: Antichrists ragges shall make him a Priest, be he neuer such a dolt or a villaine.

l Exhort. to BBs. B 2
m Gilby p. 50
Ibid. pag. 3

The [n] most part of our Ministers, are eyther Popish Priests, or Monkes, or Friers, or ale-house haunters, or boyes and lads, dronkards and dolts: that will weare a fooles hood, for liuing sake. They are Hogges, Dogges, Wolues, Foxes, Simoniackes, Vsurers: proctors of Antichrists inuentions: Popish chapmen, halting Newtrals. They seeke nothing, but like greedy dogges, how to fill their paunches.

n Gilby p. 113
pag. 53
pag. 32
pag. 89
pag. 113

Our supposed Ministers are a multitude of desperate and forelorne Atheists: a cursed, vncircumcised, and murthering generation. You shall find amongst this crue nothing else, but a troop of blouddy soule-murtherers, and sacrilegious Church-robbers. Bene, quod malitia non habet tantas vires, quantos conatus.

Epist. from Scotl. before reformat. no enemy. A. 3: Hier. lib. 2. con. Rufin.

Chap.

CHAP. XIIII.

Theyr eſpeciall driſte in theyr ſayd rayling ſpeeches, as outragiouſly publiſhed, as if they were meere Ieſuites, and peraduenture to as dangerous a purpoſe,

BY the former ſo wicked and ſlaunderous ſpeeches, contained in the ten laſt chapters, you ſee how the brotherhood endeuoreth with the multitude, (as I ſaid) not onely the diſgrace of our Church and Clergy men, but likewiſe how bold they are with her moſt excellent Maieſty: the high Court of Parliament: the Lords of her priuy Councell: the Iudges, lawyers, lawes, and all thinges beſides, that doe giue any impediment vnto theyr deuiſes and complots.

Harding, Dorman, Stapleton, Sanders, Allen, Gregory Martin, and diuerſe other fugitiues and Traytors, to make a more eaſie way, for the bringing in againe of Popery: haue taken the like courſe in her Highneſſe time: meaning principally, by ſuch vile ſlaunders, to withdraw her Highneſſe ſubiectes, from theyr dutiful approbation of the preſent eſtate and reformation of Religion.

Goodman, Whittingham, Gilbye, the author of the booke of obedience, with the reſt of the *Geneua* complices in Queene *Maries* dayes, practiſed the very ſame pollicy: when (as you haue heard) according to the *Allobrogicall* reſolution, they vrged all ſtates, by degrees, rather to take armes, and to reforme religion themſelues by force, then to ſuffer ſuch Idolatry and ſuperſtition to remaine in the land.

But

But in these more politicall then Christian practises, as I sayd, that our English *Disciplinarians* of these dayes, haue farre exceeded the *Scottish* Ministers: so may it be truely affirmed of them, that all the Popish Traytours, that hitherto haue written, and all the sayd *Geneuians* that then liued, for malicious and spitefull taunts, for rayling and bitter tearmes, for disdainefull and contemptuous speeches, did not come neere them.

Besides, it is especially to be obserued, that in their own opinions, they haue by these vngodly meanes so preuayled with the multitude, as that now they begin to vaunt and bragge of theyr good successe, already therein attayned. One of them sendeth vs word from *Scotland*: that such as haue withstood theyr pretended Church gouernement, *are made already in England to be despised and vile before all the people: that a poore simple Minister of theirs &c. is heard with more reuerence, and resorted vnto with more diligence, then one of ours; though he haue the great bell rong, and men to helpe him vp into the pulpit: that this was wrought by a contemptible, and very base and straunge meanes,* (meaninge Martin and his sonnes libels, &c:) *not once dreamed off by a thousand of Gods Saintes:* and that *when theyr creasts* (meaning the Bishops) *were set vp, and they beganne to say all is ours; then theyr presumption was dashed, daunted, and taken downe.* The motion. pag. 40. 42.

They might as well haue signified vnto vs, in what tearmes and reputation, her Maiesty, her Parliaments, her Lords, her Iudges, and her lawes, doe stand and hold with the people. In dealing as they haue done, by their particular supplications and motions vnto her Highnes, and vnto theyr LL^s. their intents to that purpose, when the time shall serue, (if in the meane while they be not preuented)

are notably disclosed. For otherwise, it might haue sufficed them, to haue deliuered theyr discontentments, in priuate maner, by writing, both to her Maiesty, theyr LL^s. and other in authority: thereby to haue discharged theyr consciences: without theyr publishing of them in Printe to the world, except theyr purpose had likewise beene, by that lewd means, to haue brought them all into contempt, as well as the Bishops. What priuate man, if his friend should write a letter vnto him, and lay open in the same, (eyther truely or falsely) many great crimes to his charge: and afterward should by Printing or any other waies publish it: could otherwise account of his dealing therein, but that he meant to make him thereby odious to the world, or at the least to be of no great account, or estimation?

Queene *Mary* was, of nature & disposition, very milde and pitifull; and yet, because she suffered such crueltie and superstition to be practised & maintained in her days, you haue heard by the consistorian propositions, (before mentioned,) what was resolued by *Goodman*, *Whittingham*, *Gilby*, and the rest of the *Geneuians* against her, concerning her deposition, &c. Which is a matter that would be well considered-of, and in time prouided-for accordingly: considering that these our home-bred Sycophantes, men of the *Geneua* mould, as proud and presumptuous as any that euer liued, do charge the present state, vnder her Maiestie, (as before it is noted) with such great impietie, corruption, idolatry, superstition, and barbarous persecution: Which may touch her highnesse, as neerely (by their doctrine) for maintaining the present state, as Queene *Mary* was, for defending of Popery.

Well the conclusion of this Booke is this, vz; that seeing

our *English confessionists* do labour more vehemently, or at the least as egerly, *per fas & nefas*, by slaunder, reproch, and malicious practises, to discredite all those, that withstand them, in their desires, for the *Geneua*-like Discipline: as any other *Scottish* Ministers, Papistes, or olde *Geneuians*, haue laboured to discredite those, that maintained all kinde of Popery, Idolatry, and superstition: it is to be feared, least they proceed in the *Geneua* Resolution, as their fellowes (whom they do imitate in Scotland, or rather whom they do excell) haue done before them.

The end of the second booke.

THE THIRD BOOKE OF DISCIPLINARY GROVNDES and Practises.

CHAP. I.

The practises of certaine English reformers for Discipline, from the yeare 1560. vntill the yeare, 1572.

AS in *Scotland*, when they could not obtaine their desires, for the full establishing of their booke of Discipline, by lawfull authoritie, they procured such priuate subscription thereunto, as they were able, and so fell themselues to the practise of it (as it hath been said in the

ſect chapter of the firſt Booke: to euen ſo haue our men in *England*, of the ſame conſort and faction, proceeded in effect, vpon the like occaſion, for their newe platforme: but yet in a different maner.

For the firſt tenne or eleuen yeares of her Maieſties raigne, through the peeuiſh frowardneſſe, the outeries and exclamatiõs of thoſe that came home from *Geneua*, againſt the garments preſcribed to Miniſters, and other ſuch like matters: no man (of any experience) is ignorannt, what great contention and ſtrife was rayſed: inſomuch as their ſectaries deuided themſelues from their ordinarie congregations, and meeting together in priuate houſes, in woods, and fields, had and kept there, their diſorderly and vnlawful conuenticles.

Theſe kindes of aſſemblies (notwithſtanding the inconuenience & abſurdnes of them in a Church reformed,) *M. Cartwright* (within a while after) tooke vpon him (in ſorte) to defend, ſaying: *that the name of conuenticles, was too light and contemptuous for them.*

T. C. 2. reply. pag. 38.

About the twelfth yeare of her highneſſe ſaid gouernement, theſe malecontents, growing wearie of the foreſaid diſſentions, and being of reſtleſſe diſpoſitions, began to ſtir vp newquarrels, concerning the *Geneua* Diſcipline: being the matter indeede which they ſtill aymed at, in all their former proceedings. Herevpon, (the 14. of her Maieſtie) two *admonitions* were framed, and exhibited to the high Court of Parliament. The firſt conteined their pretended griefes, with a declaration (forſooth) of the onely way to reforme them: vz: by admitting of that platforme, which was there deſcribed.

This admonition, finding ſmall intertainment, (the authours or chiefe preferrers thereof being impriſoned) out

commeth

commeth the ſeconde *admonition*, towards the end of the ſame Parliament: with great lightning and thunder, as though heauen and earth ſhould haue met together, becauſe of the little regard which was had before, to the former *admonition*. In this ſecond *admonition*, the firſt is wholly iuſtified: the Parliament (as it hath been ſhewed) is mightily challenged: great wordes are vſed, and in plaine termes, it is there affirmed: That if they of that aſſembly would not then follow the aduiſe of the firſt *admonition*, they would ſurely themſelues be their owne caruers. *The Church* (ſay they) *may and muſt keepe God his orders: and ſurely this is onely God his order*, (vz: the ſaid platforme) *and ought to be vſed in his Church, ſo that in conſcience wee are forced to ſpeake for it, and to vſe it.* 2. Admonition. pag. 60. 61

Wherupon, preſently after the ſayd Parliament, (vz: the twentieth of Nouember 1572.) there was a Presbytery erected at *Wandeſworth in Surrey* (as it appeareth by a bill, endorſed with *Maiſter Fields* hand, thus: *the order of Wandsworth*). In which order the Elders names, eleuen of them, are ſet downe: the maner of their election is declared: the approuers of them, (one *Smith of Micham*, and *Crane of Roughampton*) are mentioned: their offices and certaine generall rules, (then giuen vnto them to be obſerued) were likewiſe agreed vpon, and deſcribed.

CHAP. II.

The ſecret meetinges for Diſcipline, and the matters handled in them heere in England from 1572. till 1583.

HOw they grew to be ſo far gone at *Wandeſworth*, that I finde not: they of *London*, at that time,

Tho. Ed. both before the Comissi. and in the Starre-Chamber.

were nothing so forward. And yet, as it appeareth by the lawful deposition and othe of one, (then of that faction, but now a verie honest man, a Batcheller of Diuinitie, and an ancient preacher) they had then their meetinges of Ministers, learned brethren, in priuate houses in *London*: as namely of *Field, Wilcox, Standen, Iackson, Bonham, Scinclloe, Crane*, and *Edmondes*, which meetinges were called conferences, according to the plot in the first and second *admonitions* mentioned.

In these *London* meetings, at the first, *little was debated, but against subscription, the attyre, and booke of common prayer. Marry after* (saith he) *that Charke, Trauers, Barber, Gardiner, Cheston, and lastly Crooke and Egerton, ioyned themselues into that brotherhood, then the handling of the Discipline began to be rife: then many motions were made, and conclusions were set downe.* As for example.

That forasmuch as diuers bookes had beene written, and sundrie petitions exhibited to her Maiestie, the Parliament, their LL^s, and yet to little purpose: therefore euerie man should labor, by all the meanes he could, to bring into the Church, the said reformation themselues.

That the present gouernement of the Church, by Archbishops and Bishops, was Antichristian: and that the onely Discipline & gouernment of Christ, (as they termed it,) viz: by pastors, Doctors, Elders, & Deacons, should be established in place of the other.

That for the better bringing-in of the said forme of Discipline, they should not onely, (as well publickly as priuately) teach it, but by litle and litle, as much as possibly they might, drawe the same into practise, though they concealed the names, either of Presbitery, Elder, or Deacon, making little account of the name for the time, so that their offices might be secretly established.

There was *an assembly of three-score Ministers, appointed*

out

ont of Essex, Cambridgeshire, and Norfolke, to meete the eight of May, 1582. at Cockfield, (Maister Knewstubbes towne) there to conferre of the common booke, what might be tollerated, and what necessarily to be refused in euery point of it: apparell, matter, forme, dayes, fastings, iniunctions, &c. Pig. to Field. 16. of May, 1582.

Of this meeting, it is thus reported. *Our meeting was appointed to be kept verie secretly, and to bee made knowne to none, &c.* That this assembly was also kept accordingly, it appeareth by these wordes. *Concerning the meeting, I hope all thinges were so proceeded-in, as your selfe would like-of: aswell for reuerence to other brethren, as for other matters. I suppose before this time, some of the companie, haue told you by word: for that was permitted vnto you.*

Another meeting was also appointed to be held, that yeare, at the *Commencement*, in *Camebridge*, as is plaine by these words. *Concerning the Commencement, I like well your motion: desiring it might so come to passe: and that it be procured, to be as generall as might be: which may easily be brought to passe, if you at London, shall so thinke well of it, and we heere may vnderstand your minde: we will (I trust) as we can, further it. M. Allen liketh well of the matter.* Pig. to Field. ibid.

CHAP. III.

A forme or booke of Discipline is drawen, and a resolution is agreed vpon, how farre they might proceede for the practise of it, without breaking the peace of our Church.

WHilest the brethren in the countrey, were comming thus fast on-foreward, (as you haue heard in the end of the former chapter:) you must not thinke that the *Rabbies* in *London* were in the meane time idle.

dle. Hitherto it ſhoulde ſeeme, that in all theyr former proceedinges, they had relied chiefely, vppon the *firſt admonition* and *Cartwrightes* booke: as hauing had no particular and ſeuerall platforme, that was generally allowed of amongſt them, for the Church of *England*. But now at the length, (about the yeare 1583.) the *forme of Diſcipline* (which is lately come to light) was compiled: and thereuppon an aſſembly or Councell being held (as I thinke at *London*, or at *Cambridge*) certaine decrees were made, concerning the eſtabliſhing and the practiſe therof. In which decrees, mention is made of a collection, concluded vppon for the *Scottiſh* Miniſters, fugitiues here in *England* 1583. (which ſheweth the time when they were made:) and order is likewiſe taken for the putting in vſe of the *Synodicall Diſcipline*; which alſo prooueth the age of that booke.

The decrees themſelues are extant to be ſeene, vnder Maiſter *Wights* hand; a man of that brotherhood. But it may not be omitted, that you muſt thinke, how the godly brethren in all theſe and ſuch other theyr zealous courſes, had neuer any meaning to diſturb the preſent ſtate eſtabliſhed. And thereuppon (forſooth) in this conſpiracy or councell mentioned, (like good and quiet ſpirited men) they had an eſpeciall care, that the peace of the *Church* might not be broken, by any order or decree of theirs. So as then the queſtion amongſt them was, (ſeeing the Diſcipline muſt needes vp) how farre they might proceede in the eſtabliſhing and practiſe of it, keeping notwithſtanding the peace of the *Church*, eſtabliſhed already by her Maieſty. And it was ouerruled accordingly, as it followeth in the decrees themſelues, faithfully tranſlated, worde for word, out of their own Latin coppy.

The title thereof, viz.

Theſe be the things, that (doe ſeeme) may well ſtand with the peace of the Church.

The Decrees.

Let no man (though he be an Vniuerſity *man) offer himſelf to the Miniſtery, nor let any man take vppon him an vncertain and vague Miniſtery, though it be offered vnto him. But ſuch as be called to the Miniſtery by ſome certaine Church, let them impart it vnto that* Claſſis *or* conference, *(whereof themſelues are,) or elſe vnto ſome greater* Church aſſembly: *and if ſuch ſhall be found fitte by them, then let them be commended, by their letters vnto the* Biſhop, *that they may be ordeyned Miniſters by him.*

Thoſe ceremonies in the Booke of common prayer, *which being taken from Popery, are in controuerſie, doe ſeeme, that they ought to be omitted and giuen ouer, if it may be done without daunger, of being put from the Miniſtery. But if there be any imminent daunger to be depriued, then this matter muſt be communicated with the* Claſſis, *in which that Churche is: that by the iudgement thereof, it may be determined, what ought to be done.*

If ſubſcription to the articles of Religion, *and to the* booke of common Prayer, *ſhall be againe vrged: it is thought, that the* booke of articles *may be ſubſcribed vnto, according to the ſtatute 13. Eliz. that is, vnto ſuch of them onely, as conteyne the ſome of Chriſtian faith, and doctrine of the Sacraments. But for many waighty cauſes, neyther the reſt of the articles in that booke, nor the* booke of common prayer, *may be allowed: no, though a man ſhould be deprtued of his Miniſtery for it.*

It ſeemeth, that Churchwardens *and* Collectors *for the poore, might thus be turned into* Elders *and into* Deacons.

When they are to be choſen, let the Church haue warning fif-

teene dayes before, of the time of election, and of the ordinaunce of the Realme: but especially of Christs ordinaunce, touching appointing of watchmen and ouerseers in his Church: who are to foresee, that none offence or scandale doe arise in the Church: and if any shall happen, that by them it may be duely abolished.

And touching Deacons of both sortes (viz. men and women) the Church shall be monished, what is required by the Apostle: and that they are not to choose men, of custome and of course, or for their riches, but for their faith, zeale, and integrity: and that the Church is to pray, (in the meane time) to be so directed, that they make chaise of men that be meete.

Let the names of such as are so chosen, be published, the next Lords day: and after that, their duties to the Church, and the Churches towardes them, shall be declared: then let them be receiued vnto the Ministery, to which they are chosen, with the generall prayers of the whole Church.

The brethren are to be requested, to ordaine a distribution of all Churches, according to these rules, (in that behalfe) that are set downe in the Sinodicall Discipline, touching Classicall, Prouinciall, Comitiall or of Comencements, and assemblies for the whole kingdome.

The Classes are to be required, to keepe acts of memorable matters: which they shall see deliuered to the Comitiall assembly that from thence they may be brought by the prouinciall assembly.

Also, they are to deale earnestly with patrones, to present fit men: whensoeuer any Church is fallen voide in that Classis.

The Comitiall-assemblies are to be monished, to make collections for relieue of the poore and of scholliers: but especially for relieue of such Ministers here, as are put out, for not subscribing to the Articles, tendred by the Bishops: also for relieue of Scottish Ministers and others, and for other profitable and necessary vses.

All

All the prouinciall Synodes, *muſt continually, afore hand, foreſee in due time, to appoint the keeping of theyr next* prouinciall Synods: *and for the ſending of choſen perſons, with certaine inſtructions, vnto the* Nationall Synode *to be holden: whenſoeuer the* Parliament *for the kingdome ſhall be called, and at ſome certaine ſet time euery yeare.*

Hitherto the *Decrees* of this graue *Councell*, whereby it ſeemeth to me, that when they reſolued, they might proceede thus farre, and keepe (notwithſtanding) the peace of the Church of *England* eſtabliſhed: they oppoſed (in that reſolution) the word *peace*, to *warre*: as though they ſhould haue agreed, how far they might runne-on in this race, without vrging of theyr followers, to force and armes. For otherwiſe, how could any ſober men, ſo much as once haue imagined, that they might, in this ſorte, ouerthrow (in effect) the preſent gouernement, and eſtabliſhe theyr owne deuiſes, and yet neuer breake the peace of the Church? But I will not preſſe this point. It is more agreeable to my purpoſe to purſue the chaſe.

CHAP. IIII.

About the yeare 1583. they fell againe to the practiſe of theyr Diſcipline, and of a Conſiſtorian queſtion.

IT ſhould ſeeme, that theſe wiſe *Law-makers*, were preſently after, as carefull to put the ſayd orders in practiſe, as they were before to reſolue vppon them: as it may appeare by a letter, written to Maiſter *Field* from *Antwerpe*, the 23. of *Iune* 1583. by one *Cholmeley*, in aunſwere

ſwere of a former Letter, ſent vnto him from the ſaid *Field*. For thus *Cholmeley* writeth: *Lætor intus & in corde, de meliori ſucceſſu rerum veſtrarum, quòd cum de conuentibus veſtris audiam, tum de diſciplina Eccleſiaſtica formali opere multò lubentiſsimè. Dicam quod verum eſt, ſerò nimis incepiſtis: quiſquis iam tandem vel incipere recuſauerit, vel a tam præclaro incepto deſiſtat, peccatum ſuum ferat: pœnitendum eſt de priori lentitudine. I am glad, with all my heart, for the better ſucceſſe of your affayres, not onely in that I heare of your aſſemblies, but moſt willingly of all, in reſpect of your effectuall practiſing of the Eccleſiaſticall Diſcipline. I will tell you that which is true, you haue begunne this courſe too too late. Whoſoeuer ſhall now, either refuſe to begin, or ſhall deſiſt from ſo notable an enterpriſe, he ſhall beare his owne ſinne. You ought to repent you for your former ſlowneſſe.* And afterward, thus out of the ſame Letter, to incourage maiſter *Field* and the brethren. *In nulla re terreamini ab iis qui ſe opponunt, quod illis quidem eſt exitij indicium, vobis autem ſalutis, idque a Deo. In nothing feare your aduerſaries, which is to them a token of perdition, but to you of ſaluation, and that from God.*

Philip. 1.

Gelibrand to Field.

In *Iuly* the next yeare, vz. 1584. ſome of the *Scottiſh* miniſters afore-ſpokē-of, went to *the Act in Oxford*: where maiſter *Gelibrand* with his brethren, gaue them *great intertainement*. At that time, there was a notable queſtion propounded amongſt theyr fauourers there, by the ſayd miniſters, as is manifeſt by theſe wordes. *Here haue beene a good company of godly brethren this Act.* maſter Fen, Wilcox, Axton: *the Scottiſh miniſters, and we haue had ſome meeting & conference, to our great comfort that are here. One point,* (which then was moued) *I would wiſh to be throughly debated among you and them, concerning the proceeding of the Miniſter in his duety, without the aſſiſtaunce or tarrying for the Magiſtrat. &c.*

What

What was resolued amongst the brethren of *London*, about this matter at that time, I know not. Marry this I finde, that presently thereuppon, they grew more violent, and prepared themselues to proceede more resolutely, in the challenging of theyr Discipline, as it is plaine by the dealing both of them, and of theyr fauourers, that yeare in *November* and *December* after, at the *Parliament*, 27. of her maiesty.

And besides, let the said maister *Gelibrands* wordes, in a Letter to *Field*, dated the 12. of *Ianuary* after, vz. 1584. be considered. For (as it seemeth to me) they eyther tend to sedition, or to the admitting, in *Oxford*, of the foresayd *Decrees* or *Discipline*. Sure I am, that they can hardly (for ought I see) receiue any good construction. This hee writeth.

I haue already entred into the matters, whereof you write, and deale with three or foure of seuerall Colleges, *concerning those, among whom they liue. I finde, that men are very daungerous in this point, generally fauouring reformation: but when it commeth to the particular point, some haue not yet considered of these thinges, for which others in the Church are so much troubled. others are afraide to testifie any thing with their handes, least it breede daunger before the time.* And after: *many fauour the cause of reformation, but they are not Ministers, but young students, of whom there is good hope, if it be not cut off by violent dealing before the time. As I heare by you, so I meane to go forward, where there is any hope, and to learne the number, and to certifie you thereof.*

Furthermore, at the time of the *Parliament* last mentioned, I finde, that there was a *nationall Synode* held likewise in *London* by these brethren: according to their former decisions and *Synodicall* Discipline. This appeareth by three

letters. The first was, from eleuen ministers of Essex, to *Field*: wherein they desire *to be certified, whether the brethren meant to be exercised, in prayer and fasting, and vpon what day.* The second was, from *some* of the said Ministers, to Field and Charke, wherein they write thus: *We haue elected two Godly and faithfull brethren, Maister Wright and Maister Giffard, to ioyne with you in that businesse.* The third was, from *Gelibrand, to Field:* Wherein he excuseth himselfe of a great ouersight, in these wordes: *Touching my departure from that holy assembly without leaue, &c. I craue pardon, both of you and them, &c. And thus (saith he) commending this holy cause to the Lord himselfe, and your godly counsailes to the Presidents thereof, I take my leaue.*

26. Ianu. 1584

2. Febru. 1584

29. Nouemb. 1584.

CHAP. V.

Their Booke of Discipline is reuiewed: it was after sent abroad about 1587. it was put in practise, in Northamptonshyre and many other places.

NOtwithstanding that the booke of Discipline was abroad, as it hath beene noted, (in the third chapter,) and that the brethren had framed themselues (as they might) vnto the rules thereof: yet there were found, some imperfections in it: which in the *Synode*, mentioned in the former chapter, (as I take it) were referred to Maister *Trauers*, to be corrected and ordered by him, as his leysure will permit. Which appeareth by a letter of maister *Fields* to maister *Trauers*, in these wordes.

Field to Trauers. 3. Iuly. 1585.

Concerning our other businesse: I would wish, that the Discipline were read ouer with asmuch speede as could be, and that some

some good directions were geuen, for the brethren abroad, who are earnest to enter some good course, for the furtherance of the L. cause. And after in the same place: *I finde many abroad, very willing to ioyne with the best: to put in practise that which shal be agreed vpon, by the brethren. If it might please the brethren therefore, that those or the like instructions (which we had) with a perfect coppy of the Discipline, might be sent, I would wholly imploy my selfe in that seruice.* Another also vppon the longer stay thereof: *I pray you hasten the forme of Discipline and send it.* And the same man againe: *I pray you remember the forme of Discipline, which Maister Trauers promised to make perfect, and send it me, when it is finished. We will put it in practise, and trie mens mindes therein, as we may.*

Gelibrand to Field: 9. of Nouem. 1585

Gelibrand to Field, 30. January.

According to these requestes, the draught of Discipline was at the last finished: and then sent abroad, to be approued generally by all the brotherhood, as may thus appeare: *The discipline we haue receaued, and we giue you and the brethren hearty thankes for it. As yet, we are not resolued in all pointes of it: hauing had but small time to peruse it, nor the commoditie of often meeting about it. But we haue taken order for our monthly assembly, and after our owne consentes yealded vnto it, for associating other into our company, whome wee shall thinke approued.* And an other. *We heartily giue God thankes* (saith one) *for the godly and most Christian paines of the brethren, in the trauaile of the Discipline: which is come to our hands to be considered of Gelibrands* letter of his receit of the booke of Discipline, was written in the name of the brethren in *Oxford*. At which time there was another Synode held in *London*: *whither* (saith the letter) *Maister West and Maister Browne were sent from Oxford: to whome they referred the estate of their Church, to be related: and by whom they desired to vnderstand, directions from the Synode, how they might*

Gelibrand to Field.

Sandes to Field. 20. Iune 1587.

deale

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Sandes to Field, 20. Iune 1587.

deale

deale afterwardes in thoſe matters.

This appeareth vnder M. Wightes hand.

Within a while after, vz. 1587. (as I ſuppoſe,) there was in like ſort an *aſſembly or Synod held of the Cambridgeſhire brotherhood*: accompanied peradventure with ſome of other ſhires. About which time alſo, vpon the new edition of the foreſaid booke, the further practiſe of the *Diſcipline* mentioned by *Cholmeley* 1583. (as is before ſhewed) began to ſpread it ſelfe more freely, into the moſt parts of the *Realme*: but eſpecially (for ought I doe yet vnderſtand) it was moſt friendly intertained, amongeſt the miniſters of *Northamptonſhire*, as it appeareth in record by ſome of their owne depoſitions, 16. of may, 1590. in theſe wordes following. *About two yeares and a halfe, ſince the whole ſhyre was deuided into three Claſſes. 1. The Claſſes of Northamptonſhire, conſiſting of theſe Miniſters: Maiſter Snape, Maiſter Penry, Maiſter Sibthorpe, Maiſter Edwardes, Maiſter Littleton, Maiſter Bradſhaw, Maiſter Larke, Maiſter Fleſhware, Maiſter Spicer, &c. 2. The Claſsis of Dauentry ſide, conſiſting of theſe: Maiſter Barebon, Maiſter Rogers, Maiſter King, Maiſter Smart, Maiſter Sharpe, Maiſter Prowdlee, Maiſter Elliſton, &c. 3. The* Claſſis *of* Kettring *ſide: conſiſting of theſe: Maiſter Stone, Maiſter Williamſon, Maiſter Fawsbrooke, Maiſter Patinſon, Maiſter Maſſey, &c.*

M. Iohnſon. So in effect M. Litleton, M. Sharpe.

This deuiſe (ſaith *Maiſter Iohnſon*) *is commonly receaued in* moſt[a] *partes of England, (as I haue heard in ſundry of our meetinges): but eſpecially, in* Warwickſhire, Suffolke, Norfolke, Eſſex, &c.

a M. Snape reported as much, as Edward Smith. Ri. Hawgar & Ri. Holmes haue depoſed.

The maner of euery particular Claſſis *is this. At*[b] *their meeting (which is alwaies in ſome priuate houſe, but yet in their Mother-Cities) firſt a moderator is choſen, in this ſort: One of them conceiueth a praier, for Gods direction in that choyſe.*

b M. Sharpe and M. Litleton do likewiſe herein agree with M. Iohnſon.

Then he, that conceiued the prayer, ſitteth alone in ſermons:

and

and euery one giueth his voyce secretly vnto him. He that hath most voyces is chosen.

The moderator, thus chosen, conceiueth another praier: that God would blesse him in the course of his office. Then being set at the tables end, with his brethren by him: the names of all the brethren are called. If any were absent at their first sitting downe, he sitteth after in order, as he commeth, for auoiding of superioritie.

The authoritie of the moderator endureth, vntill the next meeting of that Classis. At the breaking vp of euery Classis, there is euer some certaine time appointed, when they shall meete againe: which is sometime within a fortnight, but commonly three weekes at the furthest: If any thing do fall out in the meane time, fit to be consulted vpon: the moderator may call the Classis together sooner, according to an order made amongest themselues.

It is [a] a generall order, that when any is admitted into a Classis: he doth promise vnder his hand, that he will submit himselfe, & be obedient to all such orders and decrees, as shalbe set down by the same Classis to be obserued.

[a] Maister Littleton deposeth as much.

As for example: these were part of the particular articles, whereunto euery one of Northampton Classis did subscribe, at his entring or admittance into it: wee doe promise to submit our selues, vnto such orders and decrees, as shalbe set downe by our Classis: We do promise to submit our selues, to be censured by our brethren of this Classis, in all matters concerning doctrine and Discipline, &c.

In this Classis it was furthermore concluded and agreed-vpon, that when any controuersie did arise, touching any matters of doctrine, or about the interpretation of any place of scriptures: euery one of that Classis, should alwaies yeald therein, vnto that interpretation and resolution, which the brethren of that Classis

should determine of. And so also when anie questions did rise amongest them, of greater difficultie. As for example: Maister Stone *moued this question to the* Northampton Classis *in the behalf of one: viz: two are contracted: one of them marrieth with a third: he or she so married are free againe. The question is: whether the former contract, do now againe binde. And the resolution was: it did not:* which was a false Resolution.

Maister Sharp to the same purpose of Dauentry Classis.

The determinations and acts concluded vpon in this Classis, *were registred in a booke by* Snape: *chosen* Registet *by the companie, and who alwaies kept the same.*

Besides these perticular Classes, *there is another kind of meeting, which is termed the* Assembly. *And it consisteth (for example) in* Northamptonshire, *of the number of six: that is two of euery* Classis, *which are sent thither by election. The ordinarie place of this assembly in* Northamptonshire, *was at* Northampton: *where* Snape *commonly was one, and a chiefe man,* Barbon *and* King, *were the men that vsually came from* Dauentry *side: and* Stone *and* Williamson *from* Kettring *side.*

At the meeting of these six, there is alwaies a moderator first chosen, in manner and forme, as in the Classis: *and so likewise for their further order of proceeding. The moderator continueth his authoritie, ouer all the three* Classes, *vntill the like meeting happen againe: which is neuer certaine. But yet commonly within six or eight weekes, vpon occasion signified from the* Classes *vnto this moderator. For vnto him belongeth the calling of this* assembly.

The like M. Sharpe of Dauentry Classis.

The matters, which here are handled, are those of great moment; such as concerne the state of the Church generally. As for example: the writing of letters to the brethren at Oxford, Cambridge, *and* London: *to certifie them of their proceedinges, and to know what course is held amongest them, in those places, for the Discipline and gouernement, (which they tearme* Reformation)

tion) : to the intent, that the particular Classes, vppon their aduertisements, may direct themselues, and their churches accordingly.

It is likewise alwaies concluded, at such times, which of the six assembled, shall penne the letters. And in this choyse, Snape was commonly the man.

The men, to whom they vsually did write : were one in Cambridge, Trauers in London, and Gelibrand in Oxford: When any answeres were returned from those places : they were commonly directed to Snape, or to him that had written to them, in the name of the brethren.

M. Sharpe to the same purpose of Dauentry Classis.

Two especiall pointes (I remember) were concluded in this assembly: the one was, for a suruay of all the Churches in Northamptonshire: th' other, for an order to be obserued at the last Parliament, which then drew neere.

The suruay was, to know what euery benefice in the shyre was worth, how many soules by a generall coniecture, were in euery parish: who were the incumbents, and of what life, paynes and qualities they were. To this purpose, the fittest men, and such as were best acquainted in the shyre were nominated : as Litleton for Haddon Deanry, &c. Which duetie he performed for his part to the vttermost : and brought a moste rayling discourse, against euery Minister, which was not of our companie.

The end propounded of this suruey, was: vz : that if vpon signification to the brethren abroad, what was done there: they would likewise make the like suruey in other countries : the Parliament (if need required, and to the better furthering of their purposes) might haue a generall view, of all the Ministers in England, that impugned their desires.

The second point before-mentioned was this : vz. a conclusion to send vp to London, one or two of euery Classis in Northamptonshire, with letters of credite, to attend at the Parliament:

ment: to ioyne themſelues with the brethren of other countries: and to offer diſputation, (if it ſhould be ſo thought meete) and to vndertake any other ſuch matter, as ſhould then and there be determined of amongſt them: and that there ſhould be letters written, of this reſolution, to know how the brethren abroad liked it: or what other courſe they would hold, at that time, for the bringing-in of Diſcipline and Church gouernment.

These two pointes, were penned by Snape: and ſent to the brethren abroad, as it was ordered.

What aunſwere was returned to Snape, from the brethren in Oxford and Cambrige, I know not: but well I remember, that Trauerſe did write to Snape, a very cunning Letter: wherein he ſhewed himſelfe, not to miſlike the foreſayd ſuruay to be generally made, but ſignified, that the Parliament drawing on ſo faſt, it could not be done ſo ſoone. But for the ſecond point: that, (he writ) was liked, and meete to be followed.

Whereuppon the Claſſes of Northampton-ſhire, did ſende vp ſome three or fower, as Settle for Northampton, Rogers for Dauentry, &c. with a further concluſion, that if any of them (vppon occaſion) ſhould be committed, others ſhould be ſent vp in theyr places.

This ſuruey hath beene made in the moſt ſhires of England: as by the ſurueies themſelues to bee ſhewed it appeareth. They are in maner of heathniſhe libels.

Although the time was ſhort, for the generall accompliſhing of theſe forenamed pointes: yet this examinate thinketh, ſome thing was done in the firſt: vz. as he hath heard, a ſuruay was made to the purpoſe before touched, of the Miniſters in Northfolke, Suffolke and Eſſex. And for the ſecond, true it was, that many were ſent to attend at the Parliament, from the moſt parts of England. And one reſolution was, that ſome twenty or thirty of them, ſhould haue come in theyr gownes, with all grauity, to the Parliament-houſe-dore; and there haue deſired by petition a diſputation.

Furthermore, concerning ſome cenſures vſed, there was a generall

ner all conſent and purpoſe, amongeſt the brethren, touching a ſe-
cret kinde of excommunication: for examples ſake. A lay man
committeth ſome ſinne. One of the Elders was to admoniſh him.
The party is obſtinate. The Elder muſt take two or three with
him the ſecand time. And if this ſerue not, then he is to be debar-
red fro the communion. In this caſe, if the ſayd party ſhould (not-
withſtanding) intrude himſelfe to communicate, then it was a-
greed to repell him, vppon pretence of certaine words in the com-
munion booke. So as thereby, they might keep theyr own courſe, for
theyr Diſcipline, and yet haue a cloake to couer them withall, out
of the booke.

Againe, an other thing is notable to this effect. About a
yeare and a halfe a goe, Iohn Nelſon of Northampton, an El-
der or a Deacon of Saint Peters, (as I thinke) hauing eyther his
daughter, or his ſiſter gotten with childe, in his houſe, by one of
his ſeruaunts, Maiſter Snape dealt with the ſayd ſeruant, to vrge
him to publicke repentaunce: and at the laſt, ſo farre preuayled
with him, (as it was thought,) that he promiſed the next Sonday
ſo to doe: but came not. Whereuppon Snape made a very bit-
ter Sermon againſt him. The next Sonday he came indeede. And
then Snape made a long prayer, that God would giue him grace,
to make a faithfull acknowledgement of his ſinne &c. That done,
the penitentiary, made publique confeſſion &c. Which being per-
fourmed, Snape abſolued him; and then entred into a great diſ-
courſe, how cleere the party was, and free from that ſinne com-
mitted, euen as though he had been newly born: charging the con-
gregation, that no man ſhould preſume, at any time after, to ob-
iect the ſame vnto him. But that, which was moſt wondred at:
whereas this poore man was thus dealt withall, Snape cauſed
lame Pretty, a ſouldier of Barwicke (who without any calling
in the Church at all, ſauing that he had a tolleration to reade,
did ſuch ſeruice in that place, as was appointed by Snape to be

read, till he came to Church) the next morning, to marry the ſayd penitentiary to the woman with childe before named, without any bringing of her, vnto any ſuch publicke repentaunce. Hereof, grew amongeſt the people great ſpeech, that the poore man was ſo vſed, and the richer mans ſiſter or daughter was ſo freed. The ſayd lame Souldier, hath married many in that place, vppon Snapes *commaundement: for that* Snape *holdeth, that duety to appertaine no more to the Miniſters office, then to any other man.*

And as touching that point mentioned, of the brethrens ſubmitting of themſelues, by ſubſcription, to be cenſured in theyr *Claſsis*: it was thus vſed in the *Northampton Claſsis*. *The brethren being together in a chamber, the party to be firſt cenſured, (as they were all to be in courſe) goeth forth out of the chamber. Then the moderator asketh euery mans opinion of him: how he behaueth himſelfe aſwell in his liſe, as in his Miniſtery: and euery man, hauing ſpoken his opinion, the party is called in: and then, if he were not any way towched, hee is greatly commended: if otherwiſe, then reproued, as the cauſes require. For example,* Edwards *of* Cortnall *comming vnder this cenſure, was blamed for vſing the Croſſe in Baptiſme: and at his comming in againe, was wonderfull ſharpely dealt withall for the ſame.*

Thus farre *Maiſter Iohnſon* of the *Northampton Claſsis*. With whom doe alſo agree in the principall points: *Maiſter Littleton*, as touching the ſame *Claſsis*, *Maiſter Sharpe*, and *Maiſter Walker, Preachers and Perſons depoſed*, concerning the *Claſsis* of *Dauentry* ſide: and *Maiſter Stone* (a preacher likewiſe) vppon his oth, for that of *Kettring* ſide. One or two points I may not omit, which *Maiſter Stone* hath deliuered. He confeſſeth *that at diuerſe times, Maiſter* Snape, *Maiſter* Barbon, *Maiſter* Sharpe, *Maiſter* Prowd-

Stone in the Starchamber.

Ioe,

loe, *Maiſter* King, *Maiſter* Iohnſon, *Maiſter* Sibthorp, *Maiſter* Spicer, *Maiſter* Baxter, *Maiſter* Littleton, *Maiſter* Williamſon, *Maiſter* Bradſhaw, *Maiſter* Fleſhware, *Maiſter* Harriſon, *and he, haue mette in* Northampton: *and likewiſe at* Kettring: *and at his houſe, the moſt of them, with ſome others as Maiſter* Riſhbrooke, *Maiſter* Atkinſon, *Maiſter* Dauyes, *Maiſter* Maſſye, *Maiſter* Okes *&c. about matters of diſcipline.* And he ſaith further, *that in an aſſembly had, eyther at his houſe, or at* Kettring, *it was propounded, treated, and concluded, that the Apocrypha writings were not to be read in the Church. And* in an other aſſembly, which of them he doth not remember, he affirmeth likewiſe, *that it was debated and concluded vppon, that the ſuperiority of the Biſhops of this land, ouer the reſt of the Miniſters, is not warranted by the worde of God.*

To theſe depoſitions, concerning the *Northamptonſhire Claſſes*, I might adde the depoſitions of one maiſter *Parker*, Vicar of *Dedham* in *Eſſex*, for the proofe of the *Claſſes* in that Shire: as of one about *Braintree ſide*, conſiſting of theſe Miniſters, maiſter *Culuerwell*, maiſter *Rogers*, maiſter *Gifford, &c.* an other about *Colcheſter*, conſiſting of theſe miniſters, Doctor *Chapman*, Doctor *Chricke*, maiſter *Dowe*, maiſter *Farrar*, maiſter *Newman*, maiſter *Tey* &c. and ſo likewiſe the depoſitions of others.

Ego ſingulis ſabbatis, ſi non alius aduenies locum ſuppleat, cum preſcripta leiturgias formula nihil habens commertij, in cœtu concionem habeo: idque reuerendorum fratrum conſilio, qui ſuos habent ſingulis fere hebdomadis conuentus, qui etiam me in eorum numerum, (ſic eſt mihi propitius Deus,) benigne aſcripſerunt. I preach euery Sabbaoth day, (if no other that commeth by chaunce, doth ſupply the place) hauing nothing to doe at all with the forme or booke of Common Prayer: and that by the councell

Hen. Asker to Field. Apr. 14. 1585.

councell of the reuerend brethren: who haue theyr meetinges almost euery weeke, who haue also, (God being so mercifull vnto me) admitted me very kindly into theyr number.

But in following of that course, I should be too tedious. I will onely set downe, one mans witnesse more, agreeing with Maister *Iohnson*; for the proofe, that the like *Classes* are or haue beene held in most Shires in England: and so referring you to iudge of them all, by that of *Northampton*, I will goe foreward.

About two yeares since, Maister *Snape* did say and affirme, in the presence of *Edward Smith*, *Robert Vicars*, *Edward Birde*, *Richard Holmes*, *and himselfe*, *that there were three or fowre small* Classes *of Ministers in euery shire, where there wer any learned preachers, who did vse (in their meetings) to debate of the Discipline, by Pastors, Doctors, Elders, and Deacons, and that the sayd seuerall small* Classes, *did send theyr resolutions and opinions, to the greater assemblies at* Cambrige *at* Sturbrige *fayre time, and at London at* Bartholomew *fayre time, which did meete together also, for the same purpose: and that, if the sayd great* assembly *did like of that, which was done by the smaller* Classes, *then was the same (so liked-of) generally concluded, to be that, which ought to be, or stand, in the church.* (as for example). *That it was concluded and agreed vppon, both in the sayd* Classicall *and* generall assemblies; *that the dumbe ministery was no ministery, or else no lawfull ministery: and that the Ministers in theyr seuerall charges, should all teache one kinde of doctrine, tending to the erecting of the foresayd gouernement, by* Pastors, Doctors, Elders *and* Deacons: *which points (*saith *Holmes* of himselfe in an other examination) *were concluded in the Synode at* Sturbrige *fayre last. vz. 1588.*

CHAP. VI.

A Synode is held at Couentry, 1588. many queſtions are reſolued, the booke of Diſcipline is ſubſcribed vnto.

THere is mention made, in the laſt chapter, of a Synode or meeting, 1587. of the *Cambrige-ſhire Claſſicall* Miniſters, and peraduenture of ſome others alſo with them. In which meeting there were certayne queſtions propounded and dealt in: the which queſtions were afterwardes ſent by their direction, to the *Warwickſhyre Claſſes*, or brethren aſſembled in thoſe partes, to be further intreated of and reſolued.

The next yeare after, vz: 1588. the ſaid *Warwickſhire Claſſes, &c.* aſſembling themſelues together, in councel, (as it ſeemeth at *Couentry*,) the queſtions mentioned, were determined vppon: and beſides, other matters were alſo concluded, as by the actes themſelues following (to be ſhewed vnder *maiſter Wights* hand, and are acknowledged in effect vppon two mens othes in the *Starre-chamber*) may ſufficiently appeare. Thus the proceedinges of that meeting are intituled. *Acta conuentus Claſſium Warwic, die decimo, quarti. 1588. The Acts of the aſſembly of the Warwickſhyre Claſſes the tenth day of the fourth moneth.* And touching the queſtions ſpecified. *Queſtiones a fratribus ex Synodo Cantabrigienſi, anno ſuperiore delatæ, eâ quæ ſequitur formulâ ſunt explicata. The queſtions brought the other yeare, from the brethren of the* Cambridge Synode, *are reſolued in manner, as followeth.* I will not trouble my paper with the fourme which they vſed, but theſe were ſome of their reſolutions. vz.

That priuate Baptiſme is vnlawfull.

That it is not lawfull, to read homilies in the Church.

That the ſigne of the Croſſe, is not to be vſed in Baptiſme.

That the faithfull ought not to communicate with vnlearned miniſters, although they may be preſent at their ſeruice, if they come of purpoſe to heare a ſermon. The reaſon is, becauſe lay men, aſwell as miniſters, may read publicke ſeruice.

That the calling of Biſhops &c. is vnlawfull.

That as they deale in cauſes eccleſiaſticall, there is no duetie belonging vnto them, nor any, publickly to be giuen them.

That it is not lawfull, to be ordained by them into the miniſterie; or to denounce eyther ſuſpenſions or excommunications ſent from them.

That it is not lawfull, to reſt in the Biſhops depriuation of anie from the miniſterie, except (vppon conſultation with the neighbour-miniſters adioyning, and his flocke) it ſeeme ſo good vnto them: but that he continue in the ſame, vntill hee be compelled to the contrary by ciuill force.

That it is not lawfull, to appeare in a Biſhops Court: but with proteſtation of theyr vnlawfulneſſe.

That Biſhops are not to be acknowledged, either for Doctors, Elders, *or* Deacons, *as hauing no ordinary calling.*

That touching the reſtauration of their Eccleſiaſticall diſcipline, it ought to be taught to the people, data occaſione, *as occaſion ſhould ſerue.*

That nondum *(as yet) the people are not to be ſolicited,* publicè *(publickly) to the practiſe of the diſcipline:* donec, *(till) they be better inſtructed in the knowledge of it.*

That men of better vnderſtanding, are to be allured priuatly, to the preſent imbracing of the Diſcipline and practiſe of it, as far as they ſhall be well able, with the peace of the Church. And thus farre the *prouinciall Synode* of the *Warwickſhire Claſſis.*

Likewiſe at that time, there was in the ſame aſſembly, a great

great approbation obtained of the foreſaid booke of *Diſcipline*, as to be a *draught of Diſcipline, eſſentiall and neceſſary for all times*: and certaine articles (being deuiſed in approbation, and for the maner of the vſe of that booke,) were then brought forth, treated-of, and ſubſcribed-vnto, (as *Maiſter Nutter and Maiſter Cleuely*, two that were then preſent, haue depoſed,) *by Maiſter Cartwright, Maiſter Fenne, Maiſter Wight, &c. who promiſed to guide themſelues by the ſaid Diſcipline, and according to it, as it is ſet downe in the ſaid articles*, which hereafter ſhalbe likewiſe declared. It appeareth alſo by the ſaid parties depoſitions, that diuers others did ſubſcribe at the ſame time, (or at the leaſt within a ſhort time after,) but they might not (forſooth) by reaſon of theyr owne conſciences, name thē. Howbeit the matter is otherwiſe plaine inough, who they were: by a note taken with *Maiſter Litleton: vz: Iohn Oxenbrige, Edward Gellibrand, Hercules Cleuely, Anthony Nutter, Leonard Fetherſtone, Mathew Hulme, Edward Lord, &c.*

Nutter, and Cleuely in the Starre-chamber.

This booke, hauing thus at the laſt receaued this great allowance, more authentically: was carried farre and neere, for a generall ratification of all the brethren. It was offered to the *Dauentry ſide Claſſis*, as *Maiſter Sharp and Maiſter Walker* haue depoſed; and likewiſe at *Northampton by Penry*, as *maiſter Litleton* affirmeth. But that, which *maiſter Iohnſon* hath ſet downe, is worthy the remembrance. The effect of it, is this: *that when the booke of Diſcipline came to Northampton, to be ſubſcribed vnto: there was a generall cenſuring vſed amongeſt the brethren there, as it were to ſanctifie themſelues, partly by ſuſtaining a kinde of penance, and reproofe for their former conformity, to the orders of the Church, eſtabliſhed by her Maieſtie, and other matters of conuerſation: and partly to prepare their mindes for the deuout accepting of the foreſaid booke.*

Sharpe and Walker before the Commiſsioners.

Iohnſon before the Commiſsioners.

In which courſe of cenſuring vſed at that time, there was ſuch ripping-vp, one of anothers life, euen frõ their youth, as that they came vnto great bitterneſſe, with many *reuiling tearmes* amongſt themſelues, one growing thereby odious to another, and ſome did *thereupon vtterly forſake theſe kind of aſſemblies.*

CHAP. VII.

The booke of the pretended Diſcipline is made perfect at Cambridge: certayne Synodes are kept: and of theyr eſtimation.

IT might haue been deemed, that after ſo many viewes, *Synodes*, and ſubſcriptiõs, this worthy draught of diſcipline, would haue grown to great perfection: but it falleth out otherwiſe. For (as it is confeſſed vpon othe) at *Sturbridge faire* time, the next yeare (after the ſayd *Claſſicall* councell of the *Warwicke*-ſhire brethren) vz.: in the yeare 1589. there was another *Synode* or generall meeting held *in Saint Iohns Colledge in Cambridge*. *Where* (ſaith M. Barber) *they did correct, alter, and amend diuerſe imperfections conteyned in the booke, called* Diſciplina eccleſiæ ſacra, verbo Dei deſcripta: *and* (as maiſter *Stone* affirmeth) *did not onely perfect the ſaid forme of Diſcipline, but alſo did then and there, (as he remembreth,) voluntarily agree amongſt themſelues, that ſo many as would, ſhould ſubſcribe to the ſaid booke of Diſcipline after that time.* The perſons, that met in this aſſembly, were (as theſe two laſt deponentes affirme,) *Maiſter Cartwright, Maiſter Snape, Maiſter Allen, Maiſter Gifford, Maiſter Perkins, Maiſter Stone, Maiſter Barber, Maiſter Harriſon, with others, &c.*

I finde

I finde mention also of another Synode, 1589. held (as I take it) at *Ipswich*. Thus one *Iohn Warde* did write, that yeare, to certaine at *Ipswich*. *I thinke not to come ouer, till the Synode, which is (as I take it) a moneth after Michaelmas.*

It hath been obserued before, out of maister *Edmondes* deposition: cap. 2. who were the *Classicall* brethren of *London*. It is also fit to be vnderstoode, who they are, that most commonly met there also, at their more *generall, prouinciall*, or *nationall* assemblies or Synodes. And this both *Maister Barber*, and *maister Stone*, doe sufficiently declare. *For the space of about foure yeares last past*, (saith Maister Barber,) *and since the last Parliament*, (saith maister Stone,) *there haue been seuerall meetings in* London, *at the houses of Maister Gardiner, Maister Egerton, Maister Trauers, and Maister Barber. The persons, that vsually met in these assemblies*, (saith maister Barber,) *were Maister Cartwright, Maister Charke, Maister Trauers, maister Egerton, maister Gardiner, maister Oxenbridge, maister Gelibrand, maister Culuerwell, maister Browne of Oxford, maister Allen, maister Gifford, maister Sommerscales, and himselfe.*

Maister Cartwright, maister Trauers, and maister Egerton, were at sundry times chosen Moderators *or* Presidentes *in the said assemblies*. And afterwardes generally of the office of the *Moderators*. *The resolutions, conclusions, and determinations of such matters, as were disputed of, and agreed vpon, by the more number of them, that so disputed in the said assemblies: were by the said* Moderators, or Presidentes, *before named, at the times and places of the said seuerall assemblies, summarily and briefly, either written in a booke, or otherwise set downe in loose papers, as to the said* Moderators, or Presidentes *should bee thought meet or conuenient.*

As the *Classicall* assemblies of *London* were of greater esti-

mation, then thoſe in the country: ſo theſe more generall meetinges or Synodes laſt mentioned, were of higheſt authoritie: and in deed the *grand teſt* of all the reſt. It may be ſayd truely of them both, that they haue been the kindling ſparkes of all thoſe flames, which are in the Church. What was there ordered, went, as perfectly currant. From thence, the brethrē, of other places, did fetch their light. As doubts did ariſe, thither they were ſent to be reſolued. The *Claſsicall* and *Synodicall decrees* in other places, were neuer authenticall indeed, (as it ſeemeth,) till there they were ratified. The chiefeſt directions, for all the brethren elſwhere, were ſent from thence. It is wonderfull to conſider, how men ſo obſtinate and wilfull in their owne waies againſt the Church of *England*, eſtabliſhed by her Maieſtie, ſhould be brought to ſubmit themſelues in ſuch ſort, as they did, to be led by theſe aſſemblies, as elſwhere it doth appeare.

Chap. VIII.

Vpon ſome detecting of the premiſſes ſome were called into queſtion: they refuſe to be examined: all they were charged, which is in effect confeſſed.

IN the yeare 1590. vppon the detecting (before ſome of her *Maieſties Commiſſioners in cauſes Eccleſiaſticall*) of the moſt of theſe thingss, whereof I haue hitherto ſpoken: *Interrogatories* were drawen, contayning in them the effect of all the premiſſes; and diuers ſuch Miniſters were ſent-for, as were ſayd to haue beene the chiefe ringleaders in all thoſe actions. Accordingly they appeared: but in the place when they ſhould be examined, they refuſed to aunſwere vpon theyr

In the preface.

theyr othes. Diuerſe pretences thereof were made, as one, that firſt they would ſee the *Interrogatories*, whereof they ſhould be examined. The generall ſumme of them, was imparted vnto them: and it was likewiſe told them, that they ſhould be charged to anſwere no further, then by the lawes of the Realme they were bound to doe. But all this would not ſerue. Whereuppon the *Interrogatoryes* themſelues were ſhewed vnto ſome, as namely to *Maiſter Snape*, who ſtood moſt at the firſt vppon that point, and did pretend, that if firſt he might ſee them, he would then aunſwere vnto them. But the iſſue was accordingly, as it was expected: For hauing peruſed them, he was further-of, then he was before: and writte to his friends, what was the ſumme of them: to the intent they might *be forewarned*, and ſo (as he ſayd) *become better armed*. Which courſe taken by him: was not without the great prouidence of God. For thereby their whole plotte, and all in effect, that was layd to theyr charges, was diſcouered. His Letters were intercepted, wherein he writeth after this ſort.

Reuerend and beloued, this day Aprill the 7. I haue beene Snape to N. *agayne before the Commiſsioners: After much a doe, I obtayned* N. 1590. *to ſee and peruſe the Articles againſt me, (but briefly and in theyr preſence onely,) they are many, (36. 37. beſides thoſe vnder mine own hand,) and very large, ſome twelue, ſome twenty lines long, conſiſting of many braunches. As farre as I could (for the time) conceaue and remember, they may be referred to theſe two heads: ſome concerning my ſelfe, together with others, and ſome touching my ſelfe alone. The former ſorte are touching* Claſſes *and* Synods: *wherein there are mentioned particular places:* (London, Oxford, Cambridge:) *times* (Acte, Commencement, Sturbridge fayre, Tearme:) *perſons*, (Cartwright, Perkins, Trauers, Charke, Egerton, Barbon, Stone, Snape, Knew-

Knewſtub, Allin, Dike, *and diuers others &c.) and ſome thinges deale in and agreed vppon &c.* By all which, beſides many other things ſpecified, it is moſt euident, that they haue manifeſt and certaine knowledge, not onely of generals, but alſo of ſpecials and particulars.

Snape to Barbon Aprill 11 1590. and ſo alſo to Stone

Beloued, I haue twiſe appeared before the high Comiſsioners: the firſt time, the iſſue was priſon: the ſecond, cloſe priſon. This is my ſtate now: the cauſes of both, and the proceedings in both, you ſhall receaue of Maiſter Knightlye, *the former more large in a Dialogue, the latter more briefly in a letter: both vnperfect, both vnperuſed: read them, and returne them with what ſpeede you may: for I haue now no coppy of them: let them be wiſely kept, leaſt they breede more anger. I haue procured an other coppy to be ſent to Maiſter* Stone, *that in both places you might bee forewarned, and forearmed. Touching the conferences, thoſe of our Countrey, are yet more particularly diſcouered: perſones (beſides thoſe there named)* Kinge, *of* Coleworth: Proudloe *of* Weeden, *&c.* Spicer *of* Cogenho: Edwardes *of* Cortenhall, *&c. places:* Sharpes *houſe at* Fawſeley: Snapes *chamber at* Northampton, *&c. Si quis coniectura ſit locus: I would iudge* Iohn Iohnſon *to haue beene the man: becauſe (to my remembrance) perſons and thinges of his time being mentioned, he onely is not named. Whoſoeuer and howſoeuer, we ſee the Lord calleth vs to be more reſolute. They will not, they cannot be any longer concealed: now whether it were better and more ſafe, that one man with the conſent of the reſt, ſhould boldly, freely, and wiſely, confeſſe and lay open &c. or that ſome weake (or wicked) man ſhould without conſent, and in euill ſorte acknowledge &c. Iudge you: the thing they wynne at, is: A conuenticle. It muſt come to triall. In the cauſe of murther &c: it is wont to be enquired, whether the party fled vppon it: conſider*

and

And apply to this matter, and the Lord giue vs wiſedome in all things. It were good you ſent to T. C. *with ſpeede.*

CHAP. IX.

Cartwright is called for, by authority: a Synode is held in London: it is there reſolued that he ſhall refuſe to be examined vppon his othe.

AFterward the ſame yeare before mentioned 1590. (in *September*, as I take it,) maiſter *Cartwright* vppon occaſion was ſent-for, by the ſayd Commiſſioners. Now, *about a weeke or a fortnight before*, Cartwright *was committed*, (ſayth maiſter *Stone*) wheras, the queſtion mentioned by *Snape* to *Barbon* and the brethren: (which, as it ſeemeth, troubled them all:) vz. *whether it were not fitte, that one man with the conſent of the reſt, ſhould boldly, freely, & wiſly, confeſſe & lay open &c.* came to be diſputed in London. *There was a* Synode *or meeting, held at Maiſter* Gardiners, *by theſe brethren, Maiſter* Cartwright, *Maiſter* Chark, *Maiſter* Trauerſe, *Maiſter* Egerton, *Maiſter* Gardiner, *Maiſter* Barbon, *Maiſter* Barber, *Maiſter* Oxenbridge, *Maiſter* Gelibrande, *Maiſter* Culuerwell, *my ſelfe, and certaine other Miniſters: and they did then and there debate and conſider amongeſt themſelues, whether it were fitte or conuenient, that the ſayd Maiſter* Cartwright, *(after his committment to priſon) ſhould diſcouer or reueale, all or any the matters, which paſſed in conference and diſputation, in any of their former aſſemblies, or not.* What the reſolution hereof was, whether through the examiners ouerſight, or maiſter *Stones* peruerſeneſſe, (I know not) but it is not ſet downe. Howbeit the effects which followed, doe make it manifeſt.

Depoſ. in the Star-chamber.

For maiſter *Cartwright*, about the time before limited, being conuented: and moued in the Conſiſtory at *Paules*, by the *Biſhop* of *London*, the then two *Lords chiefe Iuſtices*, mayſter Iuſtice *Gawdye*, maiſter *Sergeant Puckering*, *now Lorde Keeper of the great Seale of England*, maiſter *Attorney Generall*, *now Lorde Chiefe Iuſtice of England*: and diuers others her maieſties Commiſſioners then preſent to take his othe, to aunſwere to certayne *Interrogatoryes*: yet notwithſtanding, that the chiefe pointes of them were then deliuered in general tearmes vnto him, and that the ſaid both honourable and graue perſons, did (euery man) ſeuerally aſſure him vppon theyr credites, that by the lawes of the Realme he was bound to take his oathe, and thereuppon to aunſwere, as he was required: hee deſired to be borne withall, and ſaid that he thought he was not bound by the lawes of God ſo to doe.

Chap. X.

Further proofe for theyr practiſe of theyr Diſcipline: collected out of the rules of theyr ſubſcribed booke.

IF hitherto, as yet the point (I haue in hand) be not ſufficiently prooued: vz. that our *Engliſh reformers*, haue attempted after the *Scottiſhe* Miniſters faſhion, to bring into the Church of *England*, theyr pretended *Diſciplinarian* gouernement, of themſelues, and by their owne authority, without any further ſtaying (as they had done) for the ciuile magiſtrate, albeit they pretend now the contrary: then it is fitte that I produce ſome further matter to this purpoſe.

Amongeſt ſundry thinges in the ſaide booke of *Diſciplin*e, let theſe few be well conſidered-of, and weighed. It

is

is there ſayd: *Presbyterium in ſingulis eccleſijs conſtituendum eſt, there ought to be erected in euery Church a presbytery.* Now if they had meant, (as it is pretended) not to haue put their booke, or at the leaſt ſome chiefe parts thereof in practiſe, vntill it ſhould haue beene eſtabliſhed by *Act* of *Parliament*, they would haue ſayd for *conſtituendum eſt*, there ought to be erected, *conſtituatur*, let there be erected in euery pariſh a presbitery.

Againe, in all their aſſemblies preſcribed in the booke, this was one point to be ſtill enquired of: *vtrum diſciplina vigeat, whether the Diſcipline had any life in it, or were eſteemed, or continued:* which queſtion had beene friuolous, and very vnmeete to haue beene continued, as preſcribed by law, if the Diſcipline it ſelfe had beene allowed by *Act* of *Parliament*, before that queſtion ſhoulde haue beene moued. Cap. de conuent. eccleſiæ

Furthermore ſaith the booke: *in funeribus deſuescendum eſt commodè, ab habendis concionibus, quod periculum ſit, ne ſuperſtitionem quorundam foueant, aut vanitati inſeruiant.* The Preachers muſt leaue of by little and little, as they may conueniently, to preache at burials, leaſt thereby they nouriſhe the ſuperſtition of ſome men, or giue ouer themſelues to the preſeruation of vanity. Cap. de concionibus ad eccleſiam habendis.

Likewiſe, *feſti dies ſunt commodè abolendi:* holy dayes (as we terme them) *muſt be aboliſhed*, commodè, *as they may, handſomely.* Now, if this booke had not beene meant, to haue beene put in practiſe in theſe two points, before it had come forth, authoriſed by law: they would haue ſaid, for the reaſons alledged: *from henceforth let there be, or it is ordered, that there ſhall be no more preaching at burials, nor holy dayes obſerued, or let them henceforth be aboliſhed.*

Moreouer: *reliqua liturgiæ tota ratio in ſacramentorum*

Cap. de reliquis Liturg. officijs.

administratione, & exvſu eccleſiæ in nuptiarum benedictione conſiſtit. Cuius forma commodiſſima eſt, quæ ab eccleſijs vſurpatur, quæ diſciplinam ex Dei verbo inſtauratam. The reſt of the liturgy *doth conſiſt in the adminiſtration of the Sacraments, and (as the vſe of the Church is) in bleſſing of mariages. The forme whereof, is moſt fit and commodious, that is vſed by thoſe Churches, which haue erected the* diſcipline, *according to the word of God.*

In the *Parliament* (27. of her Maieſtie: as I remember) the brethren hauing made another booke, tearmed at that time: *A booke of the formie of common prayers, &c.* and conteining in it the effect of their whole pretended diſcipline: the ſame booke was penned, altogether ſtatute and law-like, and their petition in the behalfe of it was: vz. *May it therefore pleaſe your maieſtie, &c. that it may be enacted, &c. that the booke hereunto annexed, &c: intituled: a booke of the forme of common prayers, adminiſtration of Sacramentes, &c: and euery thing therein conteined, may be from henceforth authoriſed, put in vre, and practiſed throughout all your maieſties dominions.* See heere, when they hoped to haue attained theyr purpoſes by lawe, and to haue had the ſame accordingly eſtabliſhed: they offered to the *Parliament* a booke of their owne, for the *forme* of *common prayers, &c.* and thought it (as it ſeemeth) altogether inconuenient, to leaue euery miniſter to his owne choyſe, to vſe what forme hee liſt, other then ſuch as were allowed in ſome church, which had receiued the Diſcipline: for any ſuch they liked of indefinitely.

Whereby to me it ſeemeth manifeſt, that they neuer meant, to haue required the enacting of that Chapter, *de reliquis liturgiæ officijs*, but onely to ſet down, what courſe theyr brethren ſhould followe for the *interim*, vntill they might take further order for a booke of their owne.

Laſtly

Lastly, in all this whole booke of *Discipline*, there is not once mention made of any authoritie, or office, in or ouer the Church, belonging to the Christian *ciuile* magistrate. He hath not so much, as eyther voyce or place, in any of their *Synodes*, as a member thereof: except hee be chosen to be an *Elder*. He hath not any power assigned vnto him to call a *Synode*: no, though it be a *Nationall Synode*: nor so much as to appoint the particular times or places of their meetinges, nor (which is most strange,) so much as that his assent, is to be required to any of their Canons. But al these thinges are set downe in this booke, as of right to appertaine vnto their ministers and Elders. For the triall whereof, I must needes referre you to the booke it selfe, which is in many mens handes: where you shall finde, the brethren ascribe that to themselues, which in the greatest darknes of Popery, all the BB^s. in the land (for ought I do remember) durst neuer challenge. Which is a proofe sufficient, that either they meant by cunning to haue depriued her maiestie, by her own consent, of all her *regall* authoritie, in these and such like causes of the Church, as not of right belonging vnto her (which they wil not acknowledge): or otherwise, that they had agreed without her consent, to take this authoritie vnto themselues: which (if they had any conscience) they would not sticke to confesse: that being assuredly their currant doctrine, as in some other place it shall hereafter more fully appeare.

But it may be said that these are onely collections. Well let them be, as they are. Indeede there is no cause, why I should stand vppon collections, hauing yet in store most euident demonstrations.

Chap. XI.

Further proofe for their practise of their discipline out of the articles they subscribed.

THere hath been often mention made, of the articles, whereunto the brethren subscribed, for their allowance and practise of the sayd booke of *Discipline*: and they are word for word, as here I do set them downe, according to the deposition of those, that subscribed vnto them, and as they are to bee shewed vnder maister *Wights* hand.

We the brethren assembled together, in the name of God, hauing heard and examined, by the word of God, according to our best abilitie and iudgement in it, a draught of discipline essentiall *and necessary for all times, and Synodicall, gathered out of the Synodes, and vse of the Churches; haue thought good to testifie, concerning it, as followeth:*

Wee acknowledge and confesse the same, agreable to Gods most holy word, so farre as we are able to iudge or discerne of it, excepting some few pointes, which we haue sent to our Reuerend brethren of this assembly, *for their further resolution.*

We affirme it to be the same, which we desire to be established in this Church, by daily prayer to God: which we promise (as God shall offer oportunitie, and giue vs to discerne it so expedient) by humble suite vnto her Maiesties honourable Councell, and the Parliament, and by all other lawfull and conuenient meanes, to further and aduaunce, so farre as the lawes, and peace, and the present estate of our Church, will suffer it, and not enforce to the contrary. We promise to guide our selues, and to be guided by it, and according to it.

For

For more especiall declaration of some pointes more importante and necessary, we promise vniformely, to follow such order, when we preach the word of God, as in the booke by vs is set downe, in the Chapters *of the office of Ministers of the word, of preaching or sermons, of Sacramentes, of Baptisme, and of the Lords supper.*

Further also, we promise to follow the order set downe in the Chapters *of the meetinges, as farre as it concerneth the ministers of the word. For which purpose, we promise to meete euerie sixe weekes together, in* Classicall *conferences, with such of the brethren heere assembled, as for theyr neighbourhoode may sit vs best: and such other, as by their aduise we shall be desired to ioyne with vs.*

The like wee promise, for Prouinciall *meetinges, euery halfe yeare, from our conferences, to send vnto them, as is set downe in the* Chapter, *concerning the* Prouinces, *and the conferences belonging vnto them, being deuided according to the order following.*

Likewise also, that we will attend the generall assembly *euerie yeare, and at all* Parliamentes, *and as often as by order it shall be thought good, to be assembled.* Hitherto the Articles.

Now by these articles, and by their subscription vnto them, it is most euident, that the pretences made by some, are but meerely shiftes: as that theyr purpose onely was, to haue the booke in redinesse against a *Parliament*, and that they subscribed the articles to no other end, but onely to testifie theyr agreement in iudgement, for that they were charged to disagree amongest themselues. For if that had beene their intent, it had been sufficiently performed, by subscribing to the first article onely. But they proceede on further: and entered into a certaine *league*, or *association*, binding themselues by promise, vnder theyr handes, what they (for theyr owne partes) will attempt, and as they might

might performe.

In the second article, (as it is apparant,) there are other lawfull meanes promised to bee vndertaken, (for the aduancing of the *Discipline*,) then *prayer to God, and supplications* to her maiestie, and the Parliament. Wherupon *maister Litleton* (a subscriber) being examined, what he vnderstood *those meanes to be*: aunswereth vpon his oath, *that he thinketh their priuate conferences, were meant, to bee those lawfull meanes mentioned in the article.* Which is according to the resolutiō of the brethren of *London*, set down before, out of *maister Edmondes* examination: vz: *that seeing they could not preuaile, by sute to the state: the Ministers themselues should set vp the* Discipline, *as they should be able.* And *maister Johnson*, is also as direct vpon his othe, to the same effect, saying.

Litleton.

Before the Commissioners.

Before the Commissioners.

It was a generall conclusion among st all the Classes, *and brethren, that forasmuch, as the* Discipline *required by petitions, could not be publikely established by lawe; it was thought in conscience necessary, to establish it and practise it priuately: to which purpose also, euery man was to vse his endeuour, to encrease the number of such, as would conforme themselues this way.*

Againe it is promised in the same *article*, that they would proceede with their saide meanes, for the aduancement of their *discipline, so farre as the peace of the present state of our Church would suffer.*

Now how farre that is, it hath been before touched in the *decrees* of one of their *Synodes*, 1583. for (as men most strangely bewitched) they imagined, that they could so cunningly play their feates, as that they might (in effect) set vp their owne *Discipline*, secretly, vnderhand, and yet neuer disturbe the present gouernment of the Church.

For as peace is heere taken in their sense, one king or

gouern-

gouernment may inuade another, with all kinde of hostilitie, and say (as they doe) that they meane but peace. The truth is, they may haue peace in their mouthes, but in their actions, there is nothing lesse. So as this their restraint (being but a vaine pretence) doth no way indeede impeach my assertion.

Furthermore, where as also it followeth in the same article, (*and not enforce to the contrary,*) maister *Littleton* being examined vpon his othe *what that should meane:* answereth that he *himself, maister Snape, maister Proudloe, & others did agree, to put the said articles and* discipline *in execution and practise, so farre as the peace and the present estate of the Church will suffer, and not enforce to the contrarie. That is to say: till the magistrate did enioyne them or enforce them, to leaue the practise of the said* Discipline: and in another place, *till the Magistrate did inhibit them to the contrarie, and force them to leaue it.* And further, he also saith: *that they did agree to guide themselues by the said booke of Discipline, and according to it, with the same limitation.* Nowe what if by their secret practises, (to draw away the peoples heartes from the present gouernement of the Church) they could haue procured such strength and number, to haue followed them, as that no reasonable restraint, or force of the magistrate had been able to haue encountered and suppressed them? I doe but aske the question.

In the Starre-Chamber.

In the rest of the *Articles*, there are but two generall points: the one conteined in the 3. *Article*, concerning the vniformitie, which they promise to vse in their ministery: and the other is, as touching their agreement, to follow the orders set downe for their meetinges: *Classicall*, conteyned in the fourth: *Prouinciall* in the fift: *Nationall* in the sixt article.

So as where before in the second *Article* they had men-

tioned *other meanes*, whereby they had promiſed to aduaunce theyr *Diſcipline*, beſides *prayers to God*, and *ſupplications to her Maieſty*: they doe now in part explane themſelues, in the other *Article* following, and doe ſet downe, what *meanes* they that were miniſters would vſe and put in practiſe, for the aduauncement of it, vz: the two points mentioned, that is, theyr *vniformity in preachings*, and their *meetinges*: according to Maiſter *Littletons* depoſition: in theſe wordes: *they meant by thoſe meanes, in the ſecond Article, theyr conferences, as he thinketh.* But to carry this matter paſt thinking: let Maiſter *Fen* be heard: who ſaith: *that he agreed to put ſome thinges of the booke in execution, according to the ſubſcription*: let maiſter *Lorde* be heard: who ſayeth, *that he agreed to put ſome thinges of the ſayd booke in practiſe, as in the Articles is contayned.* But let theyr *Coryphæus* maiſter *Cartwright* himſelfe be heard: who ſayth, *that he agreed to put two points of the Articles in execution: vz. towching the order of preaching, and towching the aſſemblies.*

In the Starchamber.

CHAP. XII.

It is confeſſed that they agreed to put one point of theyr booke in practiſe without her Maieſties aſſent: what it is: and of ſtrange names giuen to children.

NOw becauſe it appeareth, in the thirde, fourth, fift and ſixt of the ſayd *Articles*, that concerning both theſe points, they refer themſelues to certain *Chapters* of theyr booke of *Diſcipline*: I haue thought it very cõuenient, to ſet down, out of the ſaid *Chapters*, ſome of thoſe particulars, which by theyr ſayd ſubſcription they bound themſelues to practiſe, without any further ſtaying for the ciuile

ciuile magiſtrate: and withal to adioyne ſome part of theyr conſtancy, (if ſo I may abuſe a good word,) in the performing of theyr promiſes, touching the ſayd particulars. Maiſter *Littleton* being ſworne, dealeth (as it ſeemeth) very directly to this purpoſe: for (as he ſaith) concerning the contents of the fowre laſt *Articles, he for his part, whileſt he was of that company, perfourmed his promiſe, and (he thinketh) that the reſt, that ſubſcribed did the like.* But to the particulars: and firſt of the firſt point. Exam. before the Commiſ.

The Miniſter, that is to preach, ſhall appoint the Pſalme that is to be ſong, &c. After the Pſalme, let there be made a ſhort admonition to the congregation: how they ſhall prepare themſelues rightly, to pray. Let a prayer followe, contayning the confeſſion of ſinnes, &c, and concluded with the Lords prayer. After the Sermon, let prayers be made for grace, that the auditors may profite by the doctrine deliuered: alſo for the whole Church, and all particular callings: and let them end likewiſe with the Lords prayer. Then a Pſalme &c: and laſtly let the concluſion be made, with ſome ſhort forme of bleſſing the congregation, taken out of the ſcriptures. De officio Miniſt. &c.

For the practiſe of this order: I referre the proofe of it to all thoſe, who haue obſerued the manner of any of the brethrens behauiour, in theyr ſeuerall Churches. The moſt of them, that are but Doctors, (as they terme themſelues) and readers of Lectures in other mens charges, do ſeldom or neuer come to the ſeruice, which is read in the Church according to her maieſties lawes: but vnder pretence of ſtudying for their ſermons, doe abſent themſelues, vntill ſeruice be done, or at the leaſt almoſt finiſhed, and then they come in, (grauely I warrant you,) and doe go to this their own forme of ſeruice.

The reſt of the fraternity, that haue cures of their own,

ſome of them wil haue a *Parliament Miniſter*, (as they term him) vnder them, to ſay ſeruice: and then he himſelfe dealeth, as it hath been noted of the Doctor: but others, that are not able to haue ſuch a one, they for their *ſafer ſtanding* (as theyr terme is) do vſe ſome piece of our ſeruice booke, and peraduenture read a leſſon, (which things they affirme, as it hath beene touched, may be performed aſwel by thoſe, that are not miniſters, as by them.) And then they in like ſorte, doe beginne theyr own miniſteriall function, and proceede according to the foreſaid faſhion, ſubſcribed vnto, and promiſed.

But to proceed vnto their practiſe of other points of that booke.

De concionibus habendis, &c.

The Preachers muſt leaue off, by little and little, as they may conueniently, to preach at burials, leaſt thereby they nouriſhe the ſuperſtition of ſome men, or giue ouer themſelues to the preſeruation of vanity.

De Baptiſmo

Let not women onely offer infants to Baptiſme, but the father, if it may be conueniently, or els ſome others in his name.

Let perſwaſions be vſed, that ſuch names, as doe ſauour either of Paganiſme or Popery, be not giuen to children at theyr Baptiſme, but principally thoſe, wherof there are examples in the ſcriptures.

Whether theſe points, (eſpecially for two of them) haue beene practiſed by the brethren or not, the *new Churchyard* in *London*, and many brables in the countrey, about vrging of the natural fathers to become God-fathers to their own children &c. can more then ſufficiently witneſſe. And for the third, it is alſo ſundry waies apparaunt. For whence elſe doe theſe new names and fancies proceede? *The Lord. is neere. More-triall. Reformation. Diſcipline. Ioy-againe. Sufficient. From-aboue. Free-gifts. More-fruite. Daſt.* and many other ſuch like. But *Richard Hawgar* of *Northampton*, did

Fenner. Barbon. Aire. Wigginton, &c.

did first vnder his hand, and after vppon his othe, deliuer an especiall history (to this purpose) of giuing names. Before the Commissioners.

Snape *would not Baptise one* Christopher Hodgkinsons *childe, because he would haue the childe called* Richard. *The order was this.* Hodgkinson *obtayned promise of* Snape: *that he would christen his childe. But (saith* Snape*) you must then giue it a Christian name, allowed in the Scriptures. The party told him, that his wiues father, whose name was* Richard, *desired the name. Well (saith* Snape*) you must doe as I bidde you: that, when you come, the congregation be not troubled. But notwithstanding, the sayd* Hodgkinson *not thinking it would haue beene made a matter of such importance, the child was brought.* Snape *proceeded in the action, till he came to the naming of the child. And when he heard, that they called the child* Richard, *and that they would giue him no other name; he stayed there, and would not in any wise Baptise the childe. And so the child was carryed away thence, and was Baptised the weeke following, at* Alhallowes, *being named* Richard.

Of likely hoode, the brethren haue found this thinge to be a matter of great importance: that they will rather leaue an infant vnbaptised, then giue him such a name.

Chap. XIII.

A second point of theyr Booke confessed to be agreed vppon for the practise of it, without her Maiesties assent.

NOw I will come to maister *Cartwrights* second point, that is, of the *meetings*: and sette downe the Chapters, whereunto in the *Articles* subscribed, they referred themselues; that thereby hereafter no man, that will read them, may doubt

of theyr purpose, of not staying for the Magistrate: which are as follow, so neere as I could by translation of them out of Latin, expresse theyr meaning.

Of the assemblies of the Church.

Mutuall conference is to be practised in the Church, by common assemblies: but in these, matters Ecclesiasticall are to bee handled, and such chiefly as concerne those Churches, whereof the assembly doth consist.

They shall not determine, (except they be requested,) of any thing touching other Churches: but shall onely decree, that such matter is to be referred to the next greater assembly: Let the matters and order, of things to be handled in them, be thus.

Next after the view or calling of those that be present, (wherin withall, the names of such as be absent must be noted, that in the next Assembly, they may eyther yeelde sufficient reason of theyr absence, or else be censured, by the iudgement of the assembly,) first let the Acts of the next assembly afore, (that was of the same sort) be read: to the intent, that if any thing of them were left then vndone, it may be dispatched. Then, let those matters be done, that are peculiar to the Assembly in hand. And first, let euery of them deliuer the instructions from theyr churches, in the same order that they sitte, together with the Fiduciary *or letters of credence of the Churches: next, let there be* * censures *had of the Churches of that assembly: whereby may be vnderstoode how they are framed and vsed: whether the doctrine and the Discipline haue theyr course in them, & whether the officers of them doe that which appertaineth, and such like.*

* Vz. inquisition (as I take it) is meant.

Besides, let them decree those thinges, that shall concerne eyther the common behoofe of all the Churches of that assembly, or of any one of them: and this course will be sufficient enough, for the view and ouersight of the Churches.

Lastly, (if it so seeme good) let there be inquiry and Censures had, euen of those, which be delegated to meete in that Assembly.

Such

Such as are to meete in the Aſſemblies, let them be choſen by the Suffrages of thoſe Churches or Aſſemblies, that haue intereſt or to doe in it: and out of theſe, let ſuch onely be choſen, as hath exerciſed ſome publicke office in that Church, either of a Miniſter, or of an Elder; and which hath ſubſcribed both to the doctrine and Diſcipline, and which haue vndertaken to behaue themſelues in all things, according to the word of God.

It ſhall be lawfull for other Elders and Miniſters, yea and for Deacons and ſtudents in Diuinity, by the appointment of the aſſembly, (eſpecially if they be ſuch, as doe exerciſe themſelues, in interpreting the Scriptures in the Aſſembly,) to be both preſent, and to be asked their iudgements: theſe of the latter ſorte are therefore to be admitted, that their iudgements to handle the affairs of the Church, may hereby both be tried and ſharpned: Yet let none be counted to haue a voice, but thoſe onely, that were choſen by the Church, and which bring their commiſſions conſigned vnto them.

If any matter be to be conſulted of, that is of ſpeciall importaunce, let the preſident of the laſt ſuperior Aſſembly, or the Miniſter of that Church, in which the next aſſembly is to be made, ſend it ouer in due time vnto the Miniſters of all the Churches of that aſſembly: to the intent they may afore treate thereof, with thoſe of their charge, and ſo may know and report their iudgements. In making choiſe of a place for the Aſſemblies, reſpect is to be had of neerenes, and other oportunities: in caſe any party may iuſtly finde himſelfe grieued aboue the reſt.

It is expedient, that in euery Eccleſiaſticall Aſſembly, there be a preſident, which may gouerne the Aſſembly, and that hee be from time to time chaunged, if it may be conueniently: and he muſt be thus choſen, vz.

He that was preſident of the laſt Aſſembly of that kinde afore, or the Miniſter of that congregation, where the Aſſembly

is

is made, (concerning first a prayer directed to that purpose) shall preferre vnto the Assembly, the motion for chaise of a president.

The President being thus chosen, (concerning first a prayer fitting vnto the whole action and Assembly,) shall call ouer the names of those, which be present and which be absent, and note them: that the absents may be called vppon at the next Assembly, to yeelde a reason of their absence.

Which if it be not sufficient, let them be censured by the authoritie of the Assembly. Then let him read the Actes of the last Assembly, that if any thing thereof remaine, it may then be dispatched. Then shall he aske of euery one, in order as they sit, their letters fiduciarie or of credence, and their instructions signed. Which being propounded in the same order, and sufficiently debated by all their opinions, he shall aske their iudgementes, and gather the suffrages, and pronounce what the greater part adiudgeth. Which hee shall procure to bee put into Actes, that the Delegats of the seuer[illegible] Churches, may procure copies and transcripts to be made, which they may impart vnto those Churches, to whom it appertaineth.

The President also, by the iudgement and authoritie of the Assembly, is to giue answere, either by worde of mouth, or by letters, to such as require it. If any censures be to be inflicted, he is to performe them. He shall also take care, that all thinges be godly and quietly carried, by exhorting them vnto quietnesse, and moderation of mind, one bearing with another, as neede shall be, and by preferring vp, such as bee wilfull and contentious, vnto the Assembly: lastly, he shall propound vnto them, touching the time of their next meeting: and then with exhortation vnto them, cheerefully to go forward in their duetie, and with thankes-giuing, he shall courteously dismisse them.

Before the dismission of the Assembly, let no man depart, but with leaue.

The

The Aſſemblies, according to their ſeuerall kindes, if they be greater, are of more; if they be leſſe, they are of leſſe authoritie. Therfore it is lawfull to appeale from a leſſe aſſembly to a greater, if any man thinke he haue iniurie, except the fact be moſt euident and plaine vnto euery man: but yet none otherwiſe, but that the iudgement of the Aſſembly ſhall hold, vntill it ſhall be otherwiſe adiudged, in an Aſſembly of greater authoritie.

Aſſemblies are eyther { Claſſes, or Synodes.

Claſſes *are conferences of the feweſt Miniſters of Churches, ſtanding neere together, as for example, of twelue.*

The choſen men of all the ſeuerall Churches of that Aſſembly, are to meete in conference; that is to ſay, for euery Church a miniſter and an Elder: and they ſhall meete euery fortnight. They ſhall chiefly indeuour the ouerſight and cenſure of that Claſſis: *ſearching particularly, whether in them euery thing be done, according to the holy doctrine and diſcipline of the Goſpell: vz. Whether any queſtion be ariſen, touching any point of doctrine.*

Whether the Eccleſiaſticall diſcipline haue his courſe.

Whether any Miniſter be wanting in any of the Churches, that they may ſpeedely prouide a fit perſon.

Whether the reſt of the Elders and Officers of the Church, be appointed in euery Church.

Whether care be had, ouer ſchollers, and the poore.

In what pointes the Claſſes *do want aduiſe, for the further aduauncing of the Goſpell among them.*

Before they make an end, let ſome of the Miniſters preſent, make a ſermon, eyther in courſe, or being choſen thereto by voyces. Of whom the reſt of the Miniſters (ſecluding the Elders) ſhall iudge among themſelues: and if in any point, it ſhall be requiſite,

ſite, they ſhall moniſh him brotherly: weyghing euery thing, according to the courſe, afore layd-downe in the Chapter, touching thoſe thinges, which are to be performed by him that preacheth to the congregation.

Synodes.

A Synode *is an Aſſembly of choſen men, from moe Churches, then thoſe that be in one* Claſſis, *or conference.*

In theſe, the Articles of the holy Diſcipline and Synodicall, muſt alwaies be read: alſo in them, (after all other things be finiſhed,) cenſures or inquiſition made, vppon all that be preſent: and the ſupper of the Lord ſhall be celebrated by them, in and with that congregation, where the Aſſembly is made, if conueniently it may be.

Of Synodes there be two ſortes: the firſt is particular, and this conteineth vnder it both { Prouinciall and Nationall } Synodes.

A Prouinciall Synode, *is an aſſembly of thoſe, which be delegated from all the* Claſſes *or conferences of that Prouince.*

Let euery Prouince conteine in it 24. Claſſes.

This may be a fitte order, for the aſſembling together of a Synode Prouinciall. *vz: Let this care be laid vpon ſome certain Church, by conſent of the Synode: let that Church, with aduiſe of the* Claſſis *wher of it is, prefixe the place and time for the Aſſembly: let other Churches, ſend vnto ſuch Church, thoſe matters which ſeeme vnto them of ſome difficultie to determine: and likewiſe thoſe matters, that doe appertaine to the whole* Prouince, *and that diligently in conuenient ſeaſon: to th'intent, that that Church may in due time giue aduertiſement vnto all the* Claſſes *of the Prouince, both of the time and place, and of the matters to*

be

be handled: ſo that ſuch as are ſent, may come better prepared, and that they may iudge thereof, according to the reſolution of their owne ſeuerall Claſſes *or conferences.*

Let euery Claſſis *ſend vnto the* Prouinciall Synode *two Miniſters, and as many Elders.*

It ſhall be called euery halfe yeare, or more often, vntill the Diſcipline be confirmed.

But before a Nationall Synode *be celebrated, let it be called three monethes afore, that they may prepare, and furniſh vp thoſe things, that belong vnto it.*

Let the Actes of all the Prouinciall Synodes *be ſent vnto the* Nationall, *by that Church, in which the* Prouinciall *aſſembly was had: and let euery Miniſter be furniſhed, with the copyes of the Actes, and with the reaſons vſed.*

The Nationall, *is a* Synode *conſiſting of the Delegats from all the* Synods Prouincial, *that are within the dominion of one common-wealth. Let the manner of calling it, be the ſame, that is appointed for calling the* Prouinciall, *except the Synode it ſelfe ſhall take other order herein: viz: by ſome certaine Church: yet ſo, as the ſaid Church do appoint for place and time (to hold it in) ſuch as the* Prouincial Synode *of that Church, which ſhal next enſue, ſhall determine, and thinke good.*

For the Nationall *Synode, three Miniſters and three Elders muſt be choſen, out of euery* Synode Prouinciall.

In it, the common affayres of all the Churches of the whole nation and kingdome, are to be handled: as of doctrine, Diſcipline, and ceremonies: cauſes not decided in inferiour Aſſemblies, Appellations, and ſuch like.

By the decree of the Nationall Synode, *one is to be choſen, which ſhall reduce the commentaries or Actes of all the ſeuerall Churches into one body.*

Hitherto concerning particular aſſemblies. Now followes the vniuerſall, or oecumenicall *Synode of the whole worlde.*

And this is the Synode, that conſiſteth and is gathered together, of the choſen men out of euery particular Nationall Synode.

The Actes of all Synodes, are to be reduced into one body.

And thus farre theſe Chapters of the *meetinges*: the particular points whereof, maiſter *Cartwright*, and his companions, haue bound themſelues, by theyr ſubſcriptions, to put in practiſe, without any further expectation for her Maieſties aſſent. And according to theſe points, (as theyr numbers and oportunities haue ſerued theyr turnes) they haue accompliſhed their bondes and promiſes; as by that which hath been ſaid, and by depoſitions vpon othes, concerning their meetinges and dealinges in them, is moſt apparant, to any that is not blinded with wilfull obſtinacie.

Chap. XIIII.

Moe points of theyr booke put in practiſe: faſts: calling of miniſters: presbyteries: cenſures, &c.

Furthermore alſo, they haue not contented themſelues with the execution of theſe thinges onely, but they haue beſides proceeded, in like maner, with the full practiſing almoſt of all the reſt of the booke.

It is moſt notorious, that according to the doctrine thereof, they haue taken vpon them, to appoint publicke faſtes: and then eſpecially they haue done it,

it, when theyr fellowes haue been moſt buſie, to trouble the preſent eſtate of the Church. Beſides that, theſe faſtes with their ſeuerall ſermons and other prophecyings, haue had another principall vſe: vz: (as *Lorde* did write to *Fen* of maiſter *Cartwrights* pleaſure) *that the day following, the brethren might talke of other matters.*

Likewiſe (ſaith maiſter *Iohnſon*) touching the election and making of miniſters, *I thinke they obſerue, aſmuch as they can, the order preſcribed in the ſayd booke of Diſcipline. As about* Proudloe, *of* Weedenbeck *his admiſſion, (as I haue heard) and* Snapes, *and* Larkes. *The maner whereof is, that they renounce the calling, they haue had of the Biſhops, and do take it againe, from the approbation of the* Claſſis. And againe: *they will be content to accept orders from the Biſhop, as a ciuill matter, but do not thereby accompt themſelues miniſters, vntill the godly brethren of ſome* Claſſes *haue allowed them.* But more fully *Richard Hawgar. The firſt degree they haue entred into, is this: that teaching all Miniſters, which are called according to the order of the Church of England, to be vnlawfull: they doe vrge, (ſuch as they dare truſt, and who are Miniſters already) to ſeeke at their* Claſſis *a new approbation, which they terme the* Lordes ordinance.

Iohnſon before the Commiſsioners.

Rich. Hawgar his depoſitiõ.

In this action, the Miniſter before allowed of, muſt renounce his former calling, and take that calling, (whereby he muſt ſtand) of them.

The maner whereof, is this: when any doth yeeld hereunto, they appoint a day of their Claſſis, *&c: As the example following will ſhew. One maiſter* Hocknell, *being to haue a benefice, was willed (by his patrone) to bring ſome teſtimoniall, of the Miniſters of the ſhyre, for his good conuerſation. Whereupon he came to Maiſter* Snape. *Who dealt with him (as is afore mẽtioned,) &* Hocknel, *hauing beene a miniſter before, (ſome 6. or 7. yeares) yeelding:*

Snape with his companions gaue him a text, & appointed him a day. At which time, the Classis met in Saint Peters: and he preached. After, they assembled themselues, willing Hocknell to stand aloofe. Then Maister Penry began to make a speache, exhorting them to be carefull, to call vppon God: to deale without affection in this their action &c. After the which, they fell to the matter. Some liked, that the man should be admitted, and some otherwise. Those that were against him, made these two reasons. First, that he had not iumped meete, in deliuering the Metaphore, which was in his text: secondly because he was neither Grecian nor Hebrician. So as they ouerruling the rest, Hocknell was called for, and in some sort commended: but yet the speaker of the Classis told him, he must take more paines at his booke, before they could allow of him, as a fitte Minister. Hereupon Maister Hocknell and they fell out: and he (contemning their censure) did proceede, and tooke possession of his benefice.

When they call a man, that is not already a Minister: then hauing vsed the order before-mentioned, they commaund him to goe to the Bishops, as to a ciuile Magistrate, for his writings, (which they tearm by a pretty name that this ex. hath forgotten:) and this they say, is onely for his safe standing in his former calling, receiued of them: not that thereby he receiueth any power to be a Minister. On this sort was Maister Lark (dwelling a little from Wellingborow) called.

After this calling by them, the parties so called, may preache here and there, as he thinketh good, vntill he be called to a charge: and then he must goe to the Bishop, for his better standing, and so the people calling him, he is a full Minister.

Maister Snape being a Minister already, renounced that his first calling: was called by the Classis: by that calling hee preached, but would not administer the Lords Supper. After, the parish of Saint Peters knowing, that he must not account himselfe

ſelfe a full Miniſter, vntill ſome particular congregation, had choſen him, they choſe him for their Miniſter, and ſo he ſtandeth at this preſent. Thus farre *Hawger.*

It is likewiſe depoſed by two, that Maiſter *Snape* for the aunſwering of a queſtion propounded vnto him, ſayd, that *rather then he would haue ſtood by vertue of any letters of orders, he would haue beene hanged vppon the gallowes.* Ric. Holmes, Ric. Hawgar before the cómiſsioners

But let Maiſter *Snape* ſpeake himſelfe. *Touching the ſubſtaunce of my calling to the Miniſtery: I affirme, that I had it of the Church of God, being approoued by the learned and godly neighbour-Miniſters, and choſen by the people of my charge, to that function. Touching that allowance, that I had of the Biſhop, I take it to be a thing meerely ciuile, belonging to a ciuile Magiſtrate: which authority he hath by Act of Parliament, and which therefore I might lawfully receaue at his handes, for the peaceable execution of my Miniſtery.* Snape in a writing of his own ha

Againe, concerning the *Presbyteries*, (which the booke affirmeth ſhould be in euery pariſh:) they want (in effect) nothing of all theyr whole platforme: if they coulde but once attaine vnto the publicke erecting-vp of thoſe *thrones*. And how far it is likely they haue already preuayled therein, without ſtaying any longer for her Maieſtye; let theſe thinges following, whereof ſome haue beene touched already, make it knowen vnto you. Mention hath been made of a *Presbytery* ſet vp at *Wandeſworth*. It was a decree of the *London* brethren, *that the Miniſters ſhould, by little and little, as much as poſsibly they might, draw the Diſcipline into practiſe, though they concealed the names, eyther of Presbytery, Elder or Deacon, making little account of the names for the time, ſo their offices might ſecretly bee eſtabliſhed.* There was an order ſette downe, in an *aſſembly* (*1583.* as I take it) *for the conuertinge of Churchwardens and Collectors, into Elders* M. Edmonds.

ders and Deacons: as before in the Actes themſelues it appeareth. According to this order, the brethren afterwarde ſent their directions abroad, to their fellowes, for their execution of it. *I receiued* (ſaith maiſter *Barbon*) *from our faithfull brother Maiſter* Gelibrande, *a direction of the brethren, concerning the conuerting of Churchwardens into Elders, and Collectors into Deacons.* Richard Holmes affirmeth that *by ſuch ſpeaches as he hath heard, he doth verily thinke, that the Miniſters in theyr* Claſſes *haue reſolued, to erect vp their ſeuerall Presbyteryes, in their owne pariſhes.* With him agreeth maiſter *Iohnſon*: *according to the rules of that booke, I thinke that ſecretly in moſt places, where the brethreen of the* Claſſes *are, there are Elders choſen, and that they put the Diſcipline in practiſe, ſo farre as they may, amongeſt themſelues, without any apparaunt ſhew thereof, to the ouerthrow of their* ſafe-ſtanding. Further alſo he depoſeth, that *he himſelfe hath beene blamed diuerſe times, priuatly, in that he would make no ſuch choiſe of Elders, (where he preached,) to practiſe the Diſcipline.* And what elſe ſhould *Gellibrand* meane, by theſe words in a letter to *Field? I haue written to Maiſter Cartwright ſeuerally, and iointly to him and the Elders, ſignifying my readines, and what aduerſaries there are.*

Barbon to Field.

Holmes.

Iohnſon.

Laſtly there was a nomination of Elders, at *Kilsby* in *Northampton-ſhire*, made by maiſter *Lee* the Paſtor, in the yeare 1588. Their names, as it was depoſed before Sir *George Farmer* and Sir *Iohn Spencer*, were: *William Greene, Roger Cowley, Thomas Hall, Richard Wolfe, Iohn Browne*, and *William Mariat*: *which ſixe (ſaith the deponent,) Maiſter* Lee *thought ſufficient to determine and end all matters of controuerſie in the ſaide towne.* Henry Pinſon *alſo affirmeth, that he being enformed of this election of Elders, by the ſaid* Browne *and others, would not yeelde his conſent thereunto, but ſaid hee*

Ioh. Browne.

woulde

would ſtand to the lawes of this Realme, appointed by her Maieſtye.

One eſpeciall reaſon, (as it was enformed) why *Pinſon* refuſed in this ſort to ioyne with his neighbours, was: for that there ſhould haue beene ſome puniſhment, inflicted by the ſaid Elders vppon his ſonne, for flinging a ſtone at *Elder-Mariats* window, which he would none of, but was faine to flie to her Maieſties lawes.

So heere then it appeareth (in ſome ſort,) whether the brethren meant, to ſtay any more for the ciuile Magiſtrate, in erecting of their *Presbyteries*: then they confeſſe they did, concerning their *vniformity* in Sermons and tripartite *meetings*.

Beſides, it doth alſo appertaine to the further proofe of the ſaide *Presbyteries*, that (as it ſeemeth) ſome of thoſe cenſures haue beene vſed: for example, *excommunication*: Which (by the rules of the Diſcipline booke) are of right to be exercifed by them. One *Bluet* a Miniſter (as I ſuppoſe) being excommunicated (as it ſeemeth) did write a Letter to *Field* and *Egerton*: wherein he is moſt earneſt, that vppon his repentaunce he might be reſtored againe to the Church. *Woe is me* (ſaith he) *that I am caſt out of your preſence this day: but ſhame and ſorrow is vnto the cauſe. And if this woe and ſhame, did but touch the body, it were tollerable: for then at the day of death I ſhould end my myſery, and no more beare the wordes of reproche. For now euery one, that ſeeth mee, reprocueth me: and I am become a rebuke vnto all men. But this is not all. Woe is me, that there is a partition-wall betweene heauen and my conſcience, &c. If my offence may not be paſſed by, without further confeſſion: euen before God and his Church in* London, *will I lie downe, and licke the duſt at your feete, and confeſſe more againſt my ſelfe then any of you know.* Seuere Ca-

ees, I warrant you. But is this the matter they contend for, that men may fall downe, and kiſſe their feete?

There is alſo an other example to this effect, worthy of your remembraunce: one *La. Thomſon* writeth in this ſorte of it. *I thinke of him as an vnſound member, vnfitte to be continued in the body, vnleſſe he would be ſubiect to the gouernement of a body, eſpecially the body of our ſauing God.* The party meant by *Thomſon*, was (as I take it) maiſter *Wilcox*, the author of that *admonition*, which cauſed the firſt breaking-out, of all thoſe troubles, that ſince haue enſued. This appeareth by fowre Letters, written about the yeare 1583. three of them from *Field* to *Wilcox*, and one from *Wilcox* to *Field*. What the cauſe was, though it be expreſſed in one of the ſaide Letters, I omitte to rehearſe it, no waies minding to touch any mans priuate behauiour or infirmities. But this I muſt tell you, that the brethren, (that is in *Thomſons* ſenſe, *the body of our ſauing God*,) were ſo diſpleaſed and angry with him, that they ſuſpended him from his Miniſtery, and did vſe their cenſure of *excommunication* againſt him.

If you aske me, how *Wilcox* tooke this courſe at their handes, I anſwere, euen as *Pinſon* before named did, when his ſonne ſhould haue beene puniſhed: hee diſliked it ſo much, as that he beganne to call their authority, (for ſuch kinde of theyr proceedings,) in queſtion, he refuſed to ſubmit himſelfe to their cenſures, and told *Field* plainely, *that he had beene dealt diſorderly withall, both for matter and manner*: adding *that he had perhaps concealed as great infirmities of* Fields, *and of ſome others, as his were.*

With theſe and many ſuch like words *Field* was greatly prouoked, and for his owne part defied him. *Whereas* (ſaith he) *for the hidinge of your owne ſhame, you beginne to*

ſcore

score vp my faults, which you say are sixe in number, as great as yours, if you should vtter them: I say it is no helpe to you, but testifieth that old pride, hipocrisie and malice, which long time hath lurked in that cankered heart of yours, &c. But I do desie you &c. And for his refusing of their proceedinges: *you ought not* (saith *Field*) *so lightly to esteeme, that holy censure of the brethren, but in true repentaunce to haue hidden your face, &c.* Againe: *if God hath made you an instrument, to seeke for the aduaunsement of Christes Scepter: kisse it your selfe and be subiect vnto it, &c.* Againe, *if you loue Christ and his Church, before your owne glory, and your owne sinnes haue shut vp your mouth: then be silent for euer.* And notwithstanding that *Wilcox* tooke exception to theyr authority, yet in the Letter wherein *Field* aunswereth that pointe and many others, he beginneth thus. *The Lord Iesus open your eyes, and giue you such a true sence, and feeling of your sinnes, that howsoeuer you (for a time) be thrown to Sathan, in the end your soule may be saued, and you may feele assuraunce of eternall life. &c.*

What the issue of this matter was amongst them, I find it not. It seemeth that in the end, *Wilcoxe* for lacke of his former maintenaunce, (which was withheld from him by the brethrens procurement, and vppon perswasion that after a time he should be restored to his ministery again, and in the meane space be relieued) he was faine to yeelde, and to submit himself vnto their censure, (by them tearmed *the Scepter of Christ.*) Marry still he thought himselfe to bee hardly vsed, & after some time of expectation, desired (as it seemeth) to know, how long he should vndergoe theyr heauy indignation. Whereunto *Field* aunswereth thus. *The brethren thought meete to admonish you, vtterly to surceasse. For how long or how short, me thinkes you should not enquire, considering the circumstances: who know very well your selfe,*

that if an other were in your caſe, that no time can bee limited. Neuertheleſſe, if you doubt the iudgement to be too hard, that already is giuen, you may aske the priuate opinions of others your beſt friends, as of Maiſter Cartwright *and Maiſter* Thomſon, *who are of minde that you are for euer diſabled to that function, &c.*

CHAP. XV.

They haue ioyned themſelues into an aſſociation or brotherhood, and doe appropriate to theyr meetings the name of the Church.

THere is often mention made, in the premiſes, of the brethren, but yet in none other ſenſe, then they appropriat to themſelues, in ſundry of their writinges and Letters, as [a] *Salute the brethren. Salute the* [b] *reuerend brethrē, Maiſter Trauers, Chark, Barber, Gardiner, Egerton. Salute* [c] *our moſt reuerend brother Maiſter Cartwright. Salute* [d] *our reuerende brother Maiſter Cartwright, and the reſt of the brethren. The* [e] *bretheren ſalute you. Commend* [f] *me to all our brethren. Commend me* [g] *to all the brethren with you: the brethren with vs here are in health. Commend* [h] *me to Maiſter Charke and Maiſter Trauers, with all the reſt of the brethren. Remember* [i] *me to the brethren. Let him* [k] *be accounted among the brethren, as he deſerueth. I writte to my mother, to ſpeake to you and our good brethren, to prouide me of ſome honeſt brother, to Catechiſe my family. To* [l] *Maiſter Field, with the reſt of the godly Miniſters, his brethren, in* London. *To his beloued* [m] *brother, Maiſter Field, and to all other his faithfull brethren, namely of the Miniſterye, at or about* London. *Our* [n] *brethren haue determined. I truſt*

[o] *you*

a Barbon to Field. Pig to Fielde. Snape to Stone.
b Barbon to Field.
c D. Chapman to Field.
d Pig to Field 1586.
e Gellibrand from Oxford to Field.
f Wake to Field.
g Knewſtub to Field.
h Wade to Field.
i Barbon to Field.
k L. Thomſon to Field.
l Lorde to Field.

you are ſo linked together, by the bond of brotherly loue, and the deſire of the pure Diſcipline of the Church, that nothing may ſunder you. The brethren aſſembled: the godly brethren: our poore brethren here, (at Oxford) doe long to heare from you: and, in the Articles whereunto they ſubſcribed: *we the brethren, &c.*

m Wigginton to Fielde.
n D. Chapman to Field.
o Gellibrand to Field.

Vpon the occaſion of theſe termes, and many other ſuch like: it is found out by examination, that this *Claſsicall* and reforming conſorte, with their followers; haue diuided themſelues from all the reſt of the miniſtery, and *Chriſtians* in *England:* and linked themſelues into a newe brotherhood, with this lincke, vz: (*as Doctor Cricke* tearmeth it) *the deſire of the pure Diſcipline:* thereby ſhewing themſelues to be moſt notorious *Schiſmatickes.*

Cricke to Field.

When ſalutations are written, (ſayth *maiſter Iohnſon*) *by the brethren that ſeeke reformation, as vnto the godly brethren: the meaning is, (as I euer tooke it) to ſuch as haue ſubmitted themſelues vnto the holy Diſcipline.* Againe, *when the name brother, is giuen to miniſters, it ſignifieth them to be of ſome* Claſsis, *for their conſulting and ſetting vp of Chriſtes kingdome: and when to the laitie, thoſe that generally do ioyne with the miniſters for the diſcipline, and doe euery of them ſubmit themſelues to a miniſter of ſome of the* Claſsis, *&c. And theſe, both miniſters and people, are the godly brotherhood, denying the name properly of a godly brother or ſiſter to any other.* The ſame alſo (in effect) hath he depoſed in the *Starre-chamber:* where hee further addeth, *that thus he thought himſelfe, when he was of that brotherhood, and that it was ſo commonly maintained, both by him, and by the reſt of the* Northampton Claſsis.

Iohnſon.

And maiſter *Edmondes*, in like maner, hath depoſed as much to the ſame purpoſe, both in the *Starre-chamber*, and before her *Maieſties Commiſsioners for cauſes eccleſiaſticall.*

Edmondes.

This (ſaith he) *I do know, that when ſalutations were ſent, or letters written to* London *from ſome Miniſters abroad, as from* Fen *or* Cartwright, *&c. to maiſter* Field *& the reſt, &c. therby was alwaies meant, properly, the miniſters or the brotherhood of the Miniſtery in* London: *and when they vſe the name or phraſe of godly brethren, or ſiſters, or godly brotherhood or ſiſterhood, they meane generally, both all the ſaid Miniſters, and likewiſe as many, as do depend vpon them for the cauſe of reformation. So as the reſt of the Miniſters and people, who and whereſoeuer, that doe not ioyne with them, (as is before ſayd,) are altogether excluded out of their brotherhood: inſomuch, as they will auoyd the company of all other, as much as they can poſsibly, refuſing eyther to buy or ſell, or to eate or drinke with them.*

Againe, it may not in any wiſe be omitted, that in their ſeuerall ſaid letters & other writinges, they vſe oftentimes the name of the *Church*, and of the *Churches*: in as lewd a ſenſe, as they do the name of brethren. Thus they write. *I know* [a] *the ſtate of this Church: Make knowen to vs the ſtate of the Church with you. Our Churches* [b] *are in danger of ſuch, as hauing been of vs, do renounce all fellowſhip with vs.*

a Snape to Field.

b Knewſtub to Field.

The [c] *hand of God is like to be heauie vpon our Churches here, if the malice of Sathan and his inſtrumentes be not preuented. A woman with vs, &c. ſometimes thought to bee a friend to Religion, &c: giueth it forth, that* Maiſter Walſh *had layd witchcraft vpon her. She would haue had him conuented, by ſome of the Iuſtices: but when he was once named, ſhe was repelled. Now ſhe is come to* London, *&c. She deuiſeth newe matter againſt him, and againſt vs all, as that wee ſhould haue had meetinges at her houſe, &c. and that wee haue a priuate iuriſdiction among our ſelues, thinking that this will make her entrance vnto the* Archbiſhop, *or high* Commiſſioners, *&c. I pray you firſt conferre with maiſter* Walſh: *and then deale, (as ſecretly as you may) to me-*

c Knewſtub to Field.

Good Iuſtice.

medicine theſe miſchiefes.

It is long [d] *ſince I heard from you,* (ſaith one Blake) *of the State of the Church of* London. Another, *By M.* Weſt [e] *& M.* Browne, *you ſhall vnderſtand the ſtates of the Churches, wherin we are.* A third: *If my offence* [f] *may not be paſſed by, without a further confeſſion, euen before God and his Church, in* London *will I lie downe, and licke the duſt at your feete, and confeſſe, &c.* A fourth: *I receaued a letter* [g] *from you, in the name of the reſt of the brethren: whereby I vnderſtand your ioyning together, in chooſing of my ſelfe, vnto the ſeruice of the Church, vnder the* Earle *of* Leiceſter, &c. *I am ready to runne, if the Church commaund me, according to the holy decrees and orders of the diſcipline.* By theſe their ſpeaches it appeareth, that as they haue cut off themſelues from the fellowſhip of the reſt of the *Chriſtians* in *England*, by ioyning themſelues into a ſeuerall brotherhood: ſo haue they alreadie ſeduced her Maieſties ſubiects, by gathering them together into a newe ſocietie, whereunto they do appropriat the name of the Church: as though all other Churches in the realme, were but as *Iewiſh Synagogues* or heatheniſh aſſemblies. This is not, (you ſhall ſee,) my bare collection: heare the witneſſes, what they hereof haue depoſed.

d Blake to Field.
e Gelibrand to Field.
f Rob. Bluet to Field and Egerton.
g Fenne to Field.

In theſe brethrens ſpeaches of the Church or Churches: it is to be vnderſtood, that by the Church *of* England, *they meane the Church, according to humaine lawes and the Popes: which is ruled, (as they terme it,) by an Antichriſtian gouernement. And by the* Godly Churches, *or the* Churches of God *in England, they meane ſuch places, congregations, or aſſemblies, as doe embrace the reformation, and haue ſuch a miniſter, as is of ſome* Claſſis. Iohnſon.

Sometime alſo by the Church, (*as the Church of God in* London) *is meant the* Claſſis *of the brethren, or theyr Synods.* And

ſo

Edmondes. ſo maiſter *Edmondes: when they vſe theſe, or the like ſpeaches, in their writing or otherwiſe: vz: the Church or Churches of God heere, wiſh this or that, or the Church in* London *hath done this or that: therby they eſpecially meane, the Miniſters thẽſelues.*

But for the further clearing of this matter: becauſe the chiefe *Rabbyes* of this conſpiracie, do themſelues preach in our materiall Churches: it is to be obſerued, that the pariſh where they preach, being aſſembled, is not the Church properly in their ſenſe: but as manie thereof onely, as are ioyned vnto them with that inuiolable bond mentioned: vz: *the deſire of the godlye diſcipline*: and thoſe furthermore, who leauing theyr owne *pariſh Churches*, doe come vnto them. As for example: The Church of God (forſooth) in the *Blacke Fryers*, doth conſiſt, beſides that pariſh, of a number of men and Marchauntes wiues, diſperſed here and there throughout the whole Citie. Be content to heare the depoſitions, that are taken to like purpoſe. *Maiſter Snape affirmed* (as *Richard Holmes* and *Richard Hawgar haue depoſed*): *that here one, and there one, picked out of the Prophane and common multitude, and put a part to ſerue the Lord: maketh the Church of God, and not the generall multitude. Maiſter Iohnſon* ſaith, *that the brethren of the laitie, doe ſeldome come to their owne pariſh Churches, nor receiue the communion there, otherwiſe then they are compelled for feare of trouble. For they account thoſe, their paſtors onely, whome they doe ſo chooſe.* And maiſter *Edmondes*, vpon his experience in *London. The people of this brotherhoode, doe ſeldome come to their owne pariſhe Churches, otherwiſe then for feare, to incurre ſome daunger of lawes: neyther do they accompt the miniſter of their pariſhes, to be any of their paſtors properly: except he be ſome one of the* brethren Miniſters, *before ſpecified, or very effectually inclining that way.*

Snape. Holmes. Hawger.

Edmondes.

It

It is likewise to be obserued, that if any of this faction, brotherhood, or sisterhood, do lie dangerously sicke: they do seldome or neuer, send for their owne pastors to visite them: nor moue them to pray for them publickly, in their own parish, as neglecting their prayers: but doe send to the Readers abroad, whome they haue chosen for their pastors, both to come vnto them, and to pray with them, and for them, in their assemblies.

This also is to be obserued, that the stricter sort of this crue, when they lye at the point of deathe, will haue no bell tolled for them: and many of them do take order, before their death, that afterwardes, they be not buried in any Church: that there be no sermon: nor any maner of buriall vsed, which is prescribed.

CHAP. XVI.

A ridiculous pretence of lawes: with a recapitulation of the summe of this third booke.

AS they countenance these their conuenticles, & vnlawful assemblies before specified, with the name of *the church*: so with the like boldnesse, (to the same purpose,) some of them are not ashamed to affirme: that by the doctrine of the Church of *England*, and by the laws and statutes of this Realme, the present gouernment of the Church of *England*, vnder her Maiesty, by *Archbishops* and *Bishops*, is to bee accounted wicked and vnlawfull; and withall (in effect,) that by the saide doctrine, lawes, and statutes, all the former proceedinges, decrees, &c. of the brethren, are to be maintayned and iustifyed. As by the particular proofes following, it wil appeare. Martin Iun.

The offices [a] *of Lord Archbishops and Bishops, &c.* (sayth [a] Martin Iun.

Martin Iunior) *are condemned, by the doctrine of the Church of England. The doctrine, that condemneth the places of* Lorde Biſhops *is* [b] *approoued by the ſtatutes of this Realme, and her* [c] *Maieſties prerogatiue royall. To bee a* Lord Biſhop, *is directly againſt the Statute* [d] *23. Eliz. ab. According* [e] *to the doctrine of the Church of England, our Prelates haue no authority to make Miniſters, or to proceede to any Eccleſiaſticall cenſure: their* [f] *citations, proceſſes, excommunication &c. are neither to bee obeyed nor regarded. Men ought* [g] *not to appeare in their Courtes: a man being excommunicated by them, ought not to ſeeke any abſolution at their handes.* And in the behalfe of the brethren, he doth alſo further affirme: *that by the* [h] *ſayd doctrine of the Church of England &c. all Miniſters bee of equall authority: that the* [i] *godly miniſters ought to ordayne thoſe, that would enter into that function, without any leaue of the prelates, and not ſo much as once to ſuffer them to take any approbation of the prelates: that* [k] *euery miniſter is bound to preach the Goſpell, notwithſtanding the inhibition of the* Biſhops: *that* [l] *a man beeing once made a miniſter, is not to bee kepte backe from preaching, by the inhibition of any creature: and* [m] *that by the ſaid doctrine, &c. all miniſters are bound by ſubſcription, &c. to diſauow the* Hierarchie *of* Biſhops.

b Theſ. 49.
c Theſ. 50.
d Theſ. 78.
e Theſ. 82.
f Theſ. 83.
g Theſ. 84.
h Theſ. 72.
i Theſ. 80.
k Theſ. 85.
l Theſ. 86.
m Theſ. 106.

When you ſhall reade theſe ſtrange aſſertions, ſo farre paſſing any ordinary boundes of common modeſtie: think with your ſelues, that it is no maruaile, to ſee their writinges ſo ful of authorities. For I do aſſure you, that euen in the like ſort, and with the ſame ſinceritie and faithfulneſſe, do they alledge for their platforms, both Scriptures, Councels, Fathers and Hiſtories.

Moreouer, what with the pretence of Gods law, of mans law, and (I know not) of what law, they haue been ſuffered to go ſo farre againſt all lawes: that nowe they haue taken

such heart, as that some of them are not afraide to affirme (and that in print because the people might take notice of it): that there is no authorine, which may lawfully suppresse their foresaid proceedinges. *No Magistrate (saith one of the brotherhood) may lawfully maime or deforme the bodie of Christ, which is the Church: no lawfull church-gouernment is changeable, at the pleasure of the Magistrate: of necessitie all christian Magistrates are bound, to receiue this gouernment, &c.* Martin Iun. Thes. 17. 18. 22.

And thus hitherto you haue seene the proceedings of our English reformers according to their ringleaders actions in Scotland: they haue had their draughts of discipline: they haue subscribed a particular booke for England: they haue put their former platformes, & their said particular booke, (for the most part of it) in practise, as neare as they could: they haue hadde their meetinges and *Synodes*, generally throughout all the lande: they haue made decrees and conclusions, not only to further their owne conspiracie, but also to ouerthrowe the present gouernment of the *Church*: they haue had in some places their *Elders*, they haue exempted themselues from the ecclesiasticall gouernement in this Realme, accounting the same, (in some respectes,) to be *Antichristian*, and so not to be obeied, and (in some other) to be a meere ciuile, and *a parliament church-gouernment*: and in that regard, only after a sort, to be yealded vnto, for their better and *safer standinge*, in their owne seditious & consistorian waies. They haue, by their false glosses, seduced many of her Maiesties subiectes: they haue combined themselues togethers into a strange brotherhood. They challenge to their vnlawfull and seditious assemblies, the true and most proper name of *the church*. They say their doinges are accordinge to lawe. They affirme (in effect) that noe Magistrate may lawfully

fully ouerthrowe that, which they haue builded: inaſmuch, as nowe it is ſaide, that the *Biſhops, in ſeeking* by the authoritie which her Maieſtie hath giuen and confirmed vnto them, to maintaine (as they are bound) the preſent church-gouernment and ſtate, eſtabliſhed by her Highnes lawes, within this Realme, and to ſuppreſſe and reforme their ſchiſmaticall and ſeditious diſorders, and ſuch like, are the diſturbers of the peace of the church: that the Biſhopes beginne *the* [b] *quarrell* in diſquieting of them, who *in tonye and contrie, were very greatly at vnitie, and tooke ſweete councell together, for the profiting of the church. That* [c] *the Biſhops are the ſchiſmatickes, and not they: that the crime of ſchiſme, which the prelates would faſten vpon them, doth iuſtly cleaue to the Biſhopes:* and *that* [d] *Biſhops may be diſcharged by the church.*

a The humble motion pa. 84.

b The humble motion pa. 84

c epiſtle to the diſcouery of R B. &c.

d Regiſter pa. 69.

And they haue entred already into this conſideration, *how Archbiſhops, Biſhops, Chauncellors, Deanes, Cannons, Archdeacons, Commiſſaries, Regiſters, Apparitors &c. (All which, by their ſaid pretended reformation, muſt be thruſt from their livings.) ſhould be prouided for, that the common wealth be not thereby peſtred with beggars.*

Lord to Fen. 1589.

Wherby it appeareth, that (in their owne conceites,) they haue already attayned their ſoueraintie. They and their conuenticles (forſooth) are the true church: and all England beſides is in a ſchiſme.

So as now it may be dayly expected, when theſe godly brethren, for a full concluſion of their attemptes, will take vpon them, (as their maiſters did in *Scotland,*) to diſcharge the eſtate of *Biſhops*, and to direct their commiſſioners, to her moſt excellent Maieſtie, commaunding both her & her highnes moſt honorable *priuie Councell*, vnder the paine of excommunication, to appoynt no *Biſhops* hereafter, becauſe they haue concluded that ſtate to be vnlawfull: and that

Declaration B 2.

furthermore her *Highnes*, vnder the ſame penaltie, ſhall not preſume from thenceforth, either any longer to maintaine the preſent *Antichriſtian church-gouernment*, or once to attempt the ouerthrowing of theirs. And thus much of this matter, vz. concerninge our Engliſhe reformers, and their imitation of the Miniſters of *Scotland*, in that ſeeinge they could not preuaile, with their ſuites and ſupplications to her maieſtie and the Parliament, for the ſettinge vp of their diſcipline: they haue taken vpon them to do it themſelues.

The end of the Third Booke.

THE FOVRTH BOOKE OF DISCIPLINARY GROVNDES and Practiſes.

CHAP. I.

Some of them ſeeme to growe deſperate, and propound to themſelues a ſtraunge example to followe, for the aduancing of their diſcipline.

AS the miniſters of *Scotland*, with their adherentes, finding ſondry impedimentes in their foreſayde proceedinges, and in the ſetting-vp of their diſcipline, did growe to be very angry, & ther-vpon often-times, before they came to armes or violence, did caſt out many greate ſpeaches and

threatninges (as it hath beene before declared): euen ſo alſo it fareth now rightly, with our *Diſciplinarians* in *England*. They threaten and bragge aboue meaſure, what ſhall come to paſſe: and I pray god they be ſuffered to goe no further.

One of the brethren (in the name of the reſt,) complaining, that they are oppugned, and (as he ſaith) perſecuted, deſireth, *that the ſame may be prouided for*: and addeth therwithal, theſe words. *It is the caſe alreadie of many a thouſand in this land: yea it is the caſe of as many, as ſeeke the Lorde aright &c. Greate troubles will come of it, if it be not prouided for.*

2 admonit. pa. 59.

None ſeeke the Lord aright but this *brotherhood*. Greate ioy of them. But what troubles meane they? That, an other ſeemeth to cleare: where he ſaieth, that they can endure no ſuch hard dealing, as is vſed againſt them any longer. *Alas* (ſaith he) *we are neuer able to ſtand againſt the powertie, loſſes, impriſonment, diſcountenance by our ſuperiors, that our bretheren haue ſuſtained &c. Neuer able to ſwallow vp the ſlaunders, and bitter names of puritanes, preciſianes, traitors, ſeditious libellers &c.* Why? what will you doe?

Suppl. pa. 61,

The beſt, that can be gathered of his wordes, is this. *Come*, (ſayth hee) *let vs make a Captaine, and returne againe into Egipt*. If they haue not their mindes: the daunger may be, (which in deede will bring ſome troubles) that they are not vnlike, to become either *Atheiſtes* or *Papiſtes*.

Shortly after the ſtraunge attempt before mentioned, that was made againſt the *Kinge* of *Scotland* Anno 1585, by ten thouſand of his owne people at *Sterlinge*: (whereby the conſiſtorian miniſters preuailed, aſwell againſt their Soueraigne, as againſt their Biſhops, for the aduancing of their preſbiteries): there came out a railing *Dialogue* here in *England*, publiſhed abroade in print and ſcattered by the

the brotherhoode, throughout the whole Realme.

This *Dialogue* is intituled: *the ſtate of the church of England layd open in a conference, betweene Diotrephes* (repreſenting the perſon of a Biſhop,) *Tertullus a papiſt*, (brought in to pleade for the orders of our church,) *Demetrius, a vſurer* (ſignifiing ſuch as liue by vnlawfull trades:) *Pandocheus, an Inkeeper*, (a receiuer of all, and a ſoother of euery man for his gaine:) and *Paule a preacher of the worde of God*: (ſuſtayning the place and perſons of the *Conſiſtoriall* bretheren.)

Where, (by the way,) ſee againe the account they make, of all that doe maintayne the preſent ſtate of the church: they are but *ambitious worldlinges: Papiſtes: liuers by vnlawfull trades:* and *men-pleaſers*. But themſelues are *Apoſtles*.

In this *Dialogue, Paul* is ſet forth as a man deſirous, (vpon the *Innekeepers* motion,) to heare ſome good newes from *Scotland*: who meeting with the *Biſhop*, he vſeth him according to the Conſiſtorian humor: that is, moſt proudly, moſt ſpitefully, and moſt ſlaunderouſly. He condemneth both the calling of *Biſhops* as *Antichriſtian*, and cenſureth all theyr proceedings as wicked, Popiſh, vnlawfull, and cruell. He affirmeth that all the good, that hath beene done for the preſent flouriſhing eſtate of the Goſpell in *England*: *hath beene* [a] *brought to paſſe, by thoſe men, whom the Biſhops deſpiſe, and by that courſe, which they were euer enemies vnto. He ſaith, that* [b] *very many of all degrees, are fully perſwaded in the matters of reformation; and that he is perſwaded, this will come of it: vz. that he ſhall ſee the gouernment of the Church, (by the rules of their Diſcipline) ſet vp before it be long.*

a E. i.

b F. i.

The Biſhop, is ſuppoſed to haue beene ſent out of *England* into *Scotland*, for the ſuppreſſing of the *Presbyteries* there: and ſo is made, vpon his returne homeward, to be the reporter of the *Scottiſh* affaires, and withall to ſignifie

his

his great feare, leaſt he and the reſt of the *Biſhops* in *England*, ſhould bee ſerued ſhortly, as the *Biſhops* had lately beene in *Scotland*, namely at *Edenburgh* and Sainct *Andrewes* &c.

B. 2. *Ah* (ſaith the pretended *Biſhop*) *my hoſte. The Puritanes in Scotland haue got vp their diſcipline, and vtterly ouerthrown all the ſouerainty of Biſhops: by which they preuailed ſo mightely, that we feared, our fall in England ſhortly to enſue. Whereupon I was ſent, together with this my friend* (Tertullus,) *who came out of Fraunce into England: to goe and ſeeke the ſubuerſion of their great aſſemblies, and the reſt of their iuriſdiction: wherein I preuailed a while, but now it is worſe then euer it was. And it came ſo to paſſe: becauſe the whole land cried for Diſcipline againe; and the Noble men ſo ſtifly did ſtand to it: and laſtly the Miniſters, that came home from England, dealt ſo boldly with the King; that I was vtterly caſt out, without all hope euer to doe any good there againe, and now I make homeward in haſt, leaſt I looſe all there alſo.*

Here you haue the brethrens approbation, of the aforeſaide attempt in *Scotland*: whereby it is apparaunt, that if they ſhall be able to bring the people to ſuch a kind of clamor, and the nobility to ſuch a manner of ſtifnes: they can be well content for their parts, to haue her maieſty vſed, as the *Scottiſh king* was: for it is according to theyr *Geneua* Diuinity.

F. 2. & 3. &c. *Tertullus* the *Papiſt*, he is made the *Biſhops* only Councellour, in the whole courſe of the gouernement of our Church: by whoſe aduiſe, (the author of the *Dialogue* ſaith) that the *Biſhops* doe beare with the Popiſh recuſants, and that ſo many waies are ſought to ſuppreſſe the Puritanes. This *Tertullus*, together with the *Hoſt* and the *Vſurer*, doe relate to the *Biſhop* thoſe occurrents in *Englande*, which

which had fallen out and happened in his abſence. And vppon the occaſion of this queſtion, asked by the Biſhop: vz. *haue not the Biſhops yet ſuppreſſed the Puritans, neyther with countenaunce, nor by authority? Tertullus* maketh this aunſwere. *Suppreſſed? no, my Lord: a friend of mine writte vnto me, that one of their preachers ſayd in the Pulpit, he was perſwaded, that there were a 100000. of them in England, and that the nũber of them increaſed daily in euery place, of al eſtats & degres.*

Is it not time for the Magiſtrates to looke about them? They doe take it in ſcorne to be thought ſo weake, as that they could be ſuppreſſed. Be it, they flatter themſelues therein: yet their deſire is apparant, that (if they be ſuffered, and ſhall euer be able) they will bring it to that paſſe. And if this be not a neceſſary conſequent of the premiſes: my iudgement faileth me. But to proceede.

Chap. II.

Of their doctrine for making a reformation themſelues, and howe the people muſt be thruſt into that action.

ABout four years ſince, it ſhould ſeem, that ſome of the brethren were of opinion, that they had dealt long inough, in the practiſe of their Diſcipline, after ſuch a ſecrete manner: and that then they were bounde in duty, to proceede to the publiſhe exerciſe of it; notwithſtandinge any daunger, that might thereby enſue. For thus one of them writeth. *Our zeale to Gods glory, our loue to his Churche, and the due planting of the ſame, in this hareheaded age, ſhoulde be ſo warme and ſtirring in vs, as not to care what aduenture we giue, and what cenſures we abide &c. The Ieſuites and Seminaries, their diabolicall boldnes, wil couer our faces with ſhame &c.* Payne to F.

And after alſo in the ſame letter. *We cannot be diſcharged, of great diſloyalty to our comming Chriſt, except we proceede with*

practiſe, and ſo to further the Lords cauſe by ſuffering: for aſmuch as that ductifull ſuffering, for ſo honourable a matter, is as ſure a ſigne of ſubiection, as obeying, the time ſo vrging that bounden duety. It is verily more then time, to Regiſter the names, of the fitteſt and hotteſt brethren round about our ſeuerall dwellings, where by to put Maiſter Snecanus godly councell in execution: VZ. *Si quis obiciat &c. If any man obiect, that the ſetting vp, and the lawfull practiſe of the Diſcipline in the Church, is hindered by the ciuile magiſtrate: let the magiſtrate be freely and modeſtly admoniſhed of his duety. If he eſteeme to be accounted, either a godly or a Chriſtian Magiſtrate, without doubt hee will admitte wholeſome counſailes. But if he doe not, yet let him be more exactly inſtructed, that he may ſerue God in feare, and bend his autority to the defence of the Church, and of Gods glory. Marry, if by this way there happen no good ſucceſſe: then let the Miniſters of the Church, execute their office, according to the appointment of Chriſt. For they muſt rather obay God then men. In this laſt point, we haue dolefully failed, which now or neuer ſtandeth vs in hand to proſecute with all celerity, without lingring and ſtaying ſo long for Parliaments.*

This aduiſe of *Paines*, was thought by the brethren, (as I geſſe,) to be ſomewhat too raſh. For (of likelyhood) they could not finde at that time, ſo ſufficient a number of ſuch *hotte brethren*, as might ſerue their turne. Whereuppon (as I ſuppoſe) out commeth the decrees of the *Warwicke-ſhire Claſſes*, that for the increaſing of the ſaide number, *euery miniſter*, (as occaſion ſerued,) *ſhould teach the Diſcipline vnto the people, as well as the other parts of the Goſpell.* And for the moderating of *Paines* too haſty aduiſe, it was thus determined. *Non dum ſolicitandum eſſe publicè vniuerſum cetum ad praxim Diſciplinæ, donec melius inſtituantur homines in eius cognitione:* that is: *As yet the whole multitude are not to be allured (publikely) to the practiſe of the Diſcipline: vntill men be*

better

better instructed, in the knowledge of it. As though, for the answering of *Payne*, they had sayd; that when by that means they had gotten, a sufficient number to assiste them, then his counsaile should be followed.

For you must vnderstand, that their chiefest trust is reposed in the people, as it may be further made more plain vnto you, by the deposition of maister *Edmonds*, whose words I will sette downe, as they remaine in record. *I doe well remember* (sayth he) *that after I had left that company*, (meaning the *London assemblies*,) *meeting with Master* Field, *I talked with him, what harme was already done, by inueighing against the present state of the Church, and by their proceedings, in heating this their new reformation into the heads of the common people, because they were already growen thereby amongest themselues, into great diuisions: very contemptuous, insolent, and intractable &c. Whereunto he answered: tushe, hold your peace: seeing we cannot compasse these thinges, by suite nor dispute: it is the multitude and people, that must bring them to passe.* But I will leaue their endeuours a while, howe they may seduce the people, and enter into a discourse of theyr further proceedings.

Chap. III.

They would haue the nobility and the inferior Magistrats to set vp their discipline: & of their supplicatiō with 100000 hands.

IT is here to be considered, what course they take, to bring the Nobility and inferior magistrates of *England*, to the before-said stithes, (mentioned in the first Chapter) that was in them of *Scotland*. *Maister Penry* exhorteth the *Lord President of Wales*, by the examples of *Moses*, Suppl. to the gouern. of Wales. pa. 15. 16. 36. 37. 38. 39.

ſes, Iehoſuah, Dauid, Salomon, Iehoſophat, Hezechiah, Ioſue, Nehemiah, &c. to take in hand their pretended reformation, in that countrey: prouing, that he hath authority thereunto, becauſe hee *is a gouernour vnder God:* and that if he refuſed ſo to do, *he could haue no Commiſſion to rule there, in that thereby Chriſt being reiected, he was become but the Lieutenant of Sathan.* Here you haue *Allobrogicall* and *Conſiſtoriall* ſtuffe, able of it ſelfe, (if it were receaued) to fill all Chriſtian kingdomes, with all kinde of mutinies, ſedition, and rebellion. They would make the *inferior Magiſtrats, vnder their ſouerayne, to believe:* that they had, (for theyr times, and *within their limittes,*) as abſolute authority, as if they themſelues were fully Princes there: and were not many waies reſtrained, by the ſupreme magiſtrate. Surely if they ſhall be able, by theſe and ſuch like perſwaſions, to drawe vnto them the *Iuſtices* of *Peace*, the *Shirifes* or *Lieutenants* of euery *Shire*, (and ſo make them the executioners of their good pleaſures and platformes, without any further Commiſſion or warrant from her maieſty:) they ſhall not neede to expect eyther Prince or Parliament, but may throw downe and ſet vp, as great builders doe, whatſoeuer ſhall be moſt agreeable, to the mutability of theyr owne affections.

Goodman with the conſent of the Geneuians &c. p. 214. 215

And whereas an obiection might haue beene made, that if either the Noblemen, Gentlemen, or people, ſhould take vppon them to caſt downe the *Biſhops*, and to reforme the church, according to their raigning frēzy, without her maieſties commandement, that in ſo doing they ſhoulde greatly diſturbe the ſtate of the Realme, and highly offend her moſt excellent maieſty: theſe points are both of them paſſed ouer with a ſnuffe, and with great diſdaine, as being no ſuch impediments, as ought to hinder the valiaunt co-

rages

rages of *Conſiſtorian* ſubiects. *I tell you true,* (ſaith one of theyr Captaines) *I thinke it a great bleſſing of God, that hath raiſed vp* Martin *to hold tackling with the* Biſhops, *that you may haue ſome time of breathing, or rather a time to gather courage and zeale &c. to ſette vppon theſe ennemies &c. For if, as hitherto you haue, you be ſo loth (for diſturbing of our ſtate, forſooth, and the offending of her Maieſty) not only to ſpeak againſt, but euen vtterly to reiect this* Hierarchy *of our* Biſhops, *euen to haue no more to doe with it, then with the ſeate of the beaſt: you ſhall declare vnto our children, that God can ſette vp, but a company of whitelinered ſouldiers &c.* Forſooth, if this exhortation be according to their Diſcipline: it ought no longer to be tearmed Chriſts, (as they terme it) but the Diuels Diſcipline. And yet, becauſe they would not haue her Maieſty altogether neglected, an other of their *Lieutenants* can bee content, that (before their ſouldiers mentioned, ſhould beginne the skirmiſhe,) there might be firſt, (as it were) for a parlee, ſome little ouuerture of duty ſignified: that, if (as yet) her highnes would be ruled by them, they would deſiſt. To this purpoſe he moueth all the *Puritanes,* (as he tearmeth them,) in *England* both Lords, Knightes, Gentlemen, Miniſters and people, to offer a Supplication to her Maieſty: in effect, for the full obtayning of all their deſires.

Martin Iun. Epilog.

Martin ſen.

To this (ſaith he) an hundred thouſand hands woulde be gotten &c. and then *thow* (ſpeaking to his reader) *may well thinke, what a ſtroke ſo many would ſtrike together, &c. It ſhould appeare, that they are not fewe, and of ſmall reputation, but in a manner the ſtrength of our land, and the ſinow of her Maieſties royall gouernement, which our Biſhops doe falſely note with the names of Puritanes. The conſideration whereof, I tell thee, euen in pollicy, would make, that this their ſuite ſhould not be ha-*

ſtely reiected, eſpecially in ſuch a time, as wherein we now liue, in daunger of our ennemies abroad, and therefore had need of no cauſes of diſcouragement at home. I like it well when men will deale plainely. You ſee indeede theyr hearts. And is it not then euident, whereat they ayme? *In ſuch a time no pollicy?* Indeede the returne of the *Spaniard* was then expected. No neede then of diſcouragement at home? why? wanting your deſires, would you haue taken no part, if the *Spaniard* had come? or purpoſed you, to haue made a more ready paſſage for him, by rebelling at home before he ſhould haue come? or would you haue ioyned with him, if he had come? or meant you thereby (through terror) to haue enforced her Maieſty, to your purpoſes, leaſt you ſhould haue taken ſome of theſe courſes? Choſe which of them you liſt: the beſt is ſeditious.

Chap. IIII.

Preſuming vpon ſome vnlawfull aſſiſtance, they vſe very violent wordes.

HOw true it is, that they haue a hundreth thouſande, readie at their direction, I knowe not: but they haue ſuerly too many: if the companion of the brotherhood, that ſent his humble motion abroade, may be herein beleeued. *Thouſandes* (he ſaith) *doe ſigh for this diſcipline,* p2. 39. *and ten thouſandes haue ſought it: and approued and worthy men of euery ſhire, haue conſented vnto it.*

But certaine it is, ſuch is their hope, to thruſt the people, with the reſt of their confederates, into ſome vnlawfull execution, of their diſtempered deſignementes: that they are come

come to a wonderfull reſolution and aſſurance, as hauinge almoſt, (in their owne conceites,) obteined alreadie, the verie ſcepter of their kingdome. *The Elderſhipp is at hande,* (ſaith the *humble motioner.*) And againe: vſing reaſones, why the ſtate here in *England* ſhoulde preſentlie imbrace their gouernment, he falleth vpō theſe two pointes, (iumpping iuſtly, with the *Scottiſh* miniſters logique, mentioned before by *Diotrephes*, the pretended *Biſhoppe*,) vz. *the people are inflamed with zeale*, and (as it ſeemeth) the ſecond reaſon dependeth vpon the firſt: that is *becauſe it is hard, daungerous, and impoſſible to ſtande againſt it.* In effect, the people cry for the *Diſcipline*, & therfore it muſt needes preuaile. Indeede they haue ſlaundrouſly ſet out ſupplications and complaintes, in the name of the comminaltie: therby to terrifie their withſtanders. But I truſt the people generally are not ſoe madde, although there be ſome that are ſtraungely bewitched: vnto this conceit of the peoples readineſſe it ſeemeth to me, that *M. Snape* had relation, when he vſed theſe wordes following, as they are ſet downe, by the othes of ſome of them, to whom he ſpake them. *How ſay you* (quoth he) *if we* (meaninge himſelfe and his fellow-miniſters, with their adherentes) *deuiſe a way, wherby to ſhake off all the Antichriſtian yoake, and gouernment of the Biſhops: and will ioyntly together erect the diſcipline and gouernment, all in one day: but peraduenture it will not be yet, this yeare and a halfe.* Holmes Hawgar &c.

An other, (of his more then ſuperabundant charitie) foreſeeinge the miſchiefes that are ready to fall, by his brethrens procurement, vpon the Biſhops of this Realme: giueth them warning to be gone in time. *Be packing Biſhops*, (ſaith he) *you ſtriue in vaine: you are layde open alreadie. Friers and monkes were not ſo badde. Looke to your ſelues: for my ſonnes will not ſee their father thus perſecuted at your handes.* Epiſtle to mart. epitome.

W. F. *handes. We proteſt* (ſay the authors of a certaine ſupplication, drawen to her Maieſtie: and found in one of the brethrens ſtudies: but he will not confeſſe, by whoſe aduiſe it was penned:) *we proteſt* (ſay they) *vnto your Maieſtie: that we will be no longer ſubiect vnto the Biſhops vnlawfull and vſurped authority &c. Wherfore let them not looke for it at our handes.*

Epiſtle to the demonſt. And an other. *The truth will preuaile* (ſpeaking of the diſcipline) *in ſpight of your teeth* (meaninge the Biſhops,) *and all other aduerſaries of it.* Likewiſe, an other dealeth as charitably with the common wealth, as his fellowe did with the *Biſhops*: that is: he warneth it to take heede:

Martin iun. theſ. 98. 103 100. 105. ſaying, *that it will be very daungerous to our ſtate, to maintaine two contrary factions: that the magiſtrates are then bound, euen for the quieting of our ſtate, to put downe the one: that thoſe, that ſtande for the diſcipline, neyther can nor will giue it ouer, (ſo as they will not be put downe): and that the ſayd magiſtrates, cannot mainetaine the corruption of our church, namely Archbiſhops and Biſhops, without the diſcontentment of their ſubiectes.*

And another: *we haue ſoughte to aduance this cauſe of god, by humble ſuite to the Parliament, by ſupplication to your* Conuocation *houſe, by wrighting in defence of it, and by challenginge to diſpute for it: ſeinge none of theſe meanes vſed by vs haue preuayled: if it come in by that meanes, which will make all your hearts to ake, blame your ſelues.*

Martins proteſtation. And to conclude. *In this one point* (ſaith another) *the Biſhops are of my minde: viz: that reformation cannot well come to our Church, without bloud.* Let the place be throughly conſidered. The wordes are ambiguouſly ſet downe: of purpoſe to couer (in ſome ſorte) the crueltie, which lurketh in their owne heartes. For in my ſimple iudgement, his ſpeaches can haue no other good and coherent ſenſe, then this: viz. that as the Biſhops do thinke, (as he ſlaunderouſly deemeth

meth) that there can be no reformation of the *Puritanes* diſordered proceedinges, without the bloud of ſome of theyr brotherhoode: ſo hee is of minde, that the reformation, which hee and his companions do ſeeke for, cannot be attained vnto, without the bloud of ſome of thoſe, that doe withſtand their platformes. It is true, that hee there onely proſecuteth the cruell opinion, which hee aſcribeth to the *Biſhops*: ſaying that *no bloud can handſomly be ſpilt, vnleſſe they be the butchers*. But he paſſeth cunningly by his own mind, as very well knowing his companions capacities. Indeed, if they do take vpon them to ſpill bloud: they can not (thanks be to God) as yet, do it handſomely. The Lord of his infinite mercy graunt that theyr opportunities, to ſuch a miſchiefe, do neuer ſerue them better, then hitherto they haue done.

CHAP. V.

Vpon Cartwrightes committing to priſon: ſome ſtrange attempts were looked.

BEſides, praiers to preuent ſuch outrages (as are mẽtioned in former chapters) there muſt be other meanes diligently looked into. For out of queſtion, it is high time. Euery one is acquainted with the execution of *Hack.*: but few do vnderſtand, the ſecrets of thoſe attempts. They ſtretch much further, thẽ they are ſuppoſed.

You may remember, the *Diſciplinarie* mens doctrine (before mentioned) vz. that when Princes grow to be tyrantes, (whereof ſeditious ſpirites will be the iudges,) and that the inferiour Magiſtrates will not do their dueties: the people then, (if any *Ionathan* wil ſteppe foorth, to be their captaine) are bound to ioyne themſelues vnto him, and may vſe the ſword in their owne right: or otherwiſe ſome

Buch. de iure regn. 57. Goodman. pag. 185. Iunius Brutus, 170. Beza de authorit. magiſt. inſubd. p. 97.

priuate man, that is moued with zeale *extraordinem*, may execute vengeance, vppon Prince or Potentate, Idolater, wicked perſons, &c. euen as the ſpirit ſhall moue him. The which doctrine (as I ſaid) they take vpō them to confirme, out of the ſcriptures: by theſe examples. vz. of *Phineas*, who in zeale killed the adulterers: of *Ahud*, who in zeale killed king *Eglon*, in his priuate chamber: of *Iael*, who in zeale killed *Siſara*: of *Matathias*, who in zeale killed a *Iew*, for committing Idolatry: and of the ſame *Matathias*, who in the ſame zeale killed likewiſe, at the ſame time, the kings commiſſioners, that commanded the people to conforme themſelues to the kings proceedings, &c.

I.P. Of obedience. Whittinghams preface Goodman, pag. 196. I.P. 121.

To thoſe, that know theſe principles, how can it be eyther obſcure or difficult, what they are both to thinke and iudge, when they ſhall heare of any *extraordinary* callings, and ſecret motions, in priuate men? whereby they ſhall take vpon them, (through the aſſiſtance of giddy and ſeduced malecontentes,) to correct and amend, to ſet vp and throw downe, to deliuer and reſtraine, to puniſh and execute, how, what, where, when and whom, &c. according to their owne pleaſures: and all vnder pretence of ſuch directions, as they ſhall affirme that the holy Ghoſt doth miniſter vnto them.

Vpon the proceedinges, held by courſe of law, againſt *Vdall* and ſome others: and likewiſe by reaſon, that certaine Preachers, but eſpecially maiſter *Cartwright*, being called before her Maieſties commiſſioners in cauſes eccleſiaſticall, for theyr aforeſaid vndutifull proceedinges, were (vpon iuſt occaſions) committed to priſon: the matter was greatly grudged at, and ſo taken to heart; amongſt the reforming and zealous brotherhoode, as that many deuiſes and complots, were (as it ſeemeth) in deliberation not onely

onely how the ſayd priſoners, might (for the preſent) be defended and deliuered: but alſo howe thereupon they might proceede, for the ſetting vp of their Diſcipline. To this purpoſe, in mine opinion theſe wordes of *Wigginton* are very pertinent. *Maiſter Cartwright is in the Fleete, for refuſall of the oth (as I heare) and Maiſter Knewſtubs is ſent for, and ſondry worthy miniſters are diſquieted, who haue been ſpared long. So that wee looke for ſome bickering ere long, and then a battell: which cannot long endure.* Howe farre theſe wordes may be drawne, I leaue it to be conſidered of, by thoſe that can diſcerne of ſuch like kinde of phraſes. This I can aſſure you of, that (vpon what grounds I know not) through the courſe which was held by the magiſtrates here, againſt the ſaid priſoners: there was great expectation, and as it were a hope conceiued, by their fauorers, in another countrey, of ſome bickering amongeſt vs, (about that time,) as *Wigginton* writeth of. Thus a man, that hath been of eſpeciall account in *Scotland*, did write vnto a friend of his in England. *I attend your next anſwere, aſwell of the eſtate of your Church, as of all other affaires. For there is here great worde of ſondry vprores, which I truſt be falſe, or repreſſed in due ſeaſon by her Maieſtie.*

Wigginton to Porter at Lancaſter. 6. Nouemb. 1590.

P. A. 7. December. 1590.

But that paſſeth all, (to this purpoſe,) which falleth out moſt apparantly, by the view taken of ſuch letters and papers, as were found vpon the apprehenſion of *Hacket* and his Prophets.

CHAP. VI.

One Edmond Copinger tooke vpon him to worke Cartwrightes &c. deliuerance: he pretendeth an extraordinary calling, and acquainteth diuers with it: one Gibſon a Scot: P. Wentworth, Cartwright, Wigginton, Charke, Trauers, Egerton &c.

WHileſt ſome were deuiſing of one way, and ſome of another, for the good of the ſaide priſoners, &c. One *Edmond Coppinger*, with his familiars, could finde no meanes to be looked for, except it might pleaſe God, according to the foreſaid poſitions, to ſtirre vp ſome zealous brethren, by ſome extraordinary calling, to effect theyr deſires. This cogitation (as it ſeemeth) no ſooner grew vpon them, but that by and by they fealt, (as they thought,) in themſelues: ſome certaine ſlender inſtigations, to ſuch a heauenly purpoſe. It appeareth, that towardes the latter end of *December*, 1590. *Coppinger*, *Arthington*, and *Iohn Bently*, [a] maiſter *Knightlies* man, did hold a faſt, at one *Thomas Lancaſters* houſe, a ſcholemaiſter in *Shoe-lane*. It began vpon the *Saterday* at night: and held till Sonday at night. In the time of this faſt: vz: the *Saterday* [b] at night, *Coppinger* (as he ſaid) found himſelf *verie extraordinarily exerciſed, &c. with a wonderfull zeale, to ſet forth Gods glorie any wayes, which lawfully he might enter into.* At that time alſo, (I mean at that laſt faſt:) *Arthington had likewiſe his extraordinary calling.* Thus *Coppinger* did write of his matter *to Lancaſter*: the letter was alſo ſubſcribed vnto, by *Arthington*. *In* [c] *your houſe, in your preſence, and partly by your meanes; I had my firſt extraordinary calling, and of the ſame minde is my brother Arthington.* *Coppinger* the next day after the ſaide faſt, did ride into *Kent*: and vpon his returne, (which was with ſome ſpeed,) he ſignified vnto his fellow-faſters, how hee had been extraordinarily called, both before his going, the ſaid *Saterday at night*: and alſo in his iourney, ſince he departed from them: vz: how God had *reuealed* [d] vnto him, ſuch a ſecret miſterie, as was wonderfull. *By the way*, (ſaith he) *as I rid, I fanſied to my ſelfe, that there was leaue giuen mee, to ſpeake to God,*

a Copinger examined, 19 of Iuly.

Arthing. diſcourſe.

b Copinger to T.C.

c Copinger and Arthing. to Lancaſter, the 15. of Iuly 1591.

d Arthing. diſcourſe.

Cop. to T.C.

God in a more familiar manner, then at anie time before: alſo I perſwaded my ſelfe, that his ſpirite did giue me many ſtraunge directions, wherein the Lord would vſe me to doe ſeruice to his moſt glorious Maieſtie, and to his Church. Concerning the ſubſtance of his ſaid reuelation, hee alſo tolde *Arthington* and *Lancaſter* thus much: vz: *that he knew a way, how to bring the Queene to repentance, and to cauſe all her Councell and Nobles, to do the like, out of hand, or els detect them, to be traytors that refuſed.* Arthingtons diſcourſe.

After the relation of theſe thinges, within a day or two, this *Copinger* and *Arthington*, held another faſt by themſelues. *Whereupon* (ſaith *Copinger*) *I was againe ſtirred vp, to ſuch buſineſſe of ſuch importance, as in the eyes of fleſh and bloud, was likely to bring much danger to my ſelfe, and vnlikely to bring any good ſucceſſe to the Church of God.* Cop. to T.C.

Of theſe his inſtigations, or reuelations, he writ *to ſome preachers in the Realme: and to ſome without*: as namely a letter, the laſt day of *December* 1590. to one *Gibſon*, a kinde of preacher in *Scotland*. Wherein he greatly complaineth of the preſent ſtate of our Church: and deſireth of him, to be inſtructed from the brethren there, in diuerſe points, concerning an extraordinary calling. *The eſtate of our church* (ſaith he) *groweth worſe and worſe: our zealous Miniſterie and Magiſtracie are dayly diſgraced and diſplaced: the meanes of help is taken away, except, that God would eyther moue her Maieſtie inwardly, (ſhe being bereaued of thoſe holy helpes, which Gods ſeruauntes enioy in the publicke exerciſe of religion:) or els ſtirre vp ſome faithfull* Zorobabel *or* Nehemiah, *to let her ſee, how the Lordes houſe lyeth waſte, and how vſurpers of Antichriſtian tiranny, do keep Chriſt Ieſus from gouerning in his kingdome.* And then he addeth. *My ſelfe am acquainted with ſome, who, to do ſeruice herein, would aduenture the loſſe of their liues, ſo that* Cop. to T.C. Coping. to Gibſon.

they might haue warrant from the word, for theyr ſo doing, and haue approbation by the Church. And to this end they fancie to themſelues to haue receiued an extraordinary calling, wherein they feare to be abuſed by Sathan. Then followeth his petition *And therfore I, though moſt vnworthy, haue aduentured to write vnto you, to beſeech you in the bowels of Chriſt Ieſus, to haue conference with ſuch, as are moſte able to aduiſe you on our behalfe, and to returne anſwere, how a man may examine himſelfe in this matter, and what be the extraordinarie thinges, which muſt be in him, that is ſo called: what courſe he is to take, to haue his extraordinary calling knowen: firſt to himſelfe, and then to the Church.*

After he had ſent away this letter into *Scotland*, he began to drawe his doubts into ſome Methode: and did propound them all in eight queſtions. The chiefe ſumme whereof, is this, *whether in theſe dayes, and in this countrey, where there is but preaching heere and there, where the Diſcipline is not eſtabliſhed, but oppugned by the publicke Magiſtrats: whether there be place for any extraordinary calling, immediatly from God, of workers and helpers to his Church &c.* Theſe queſtions thus contriued, hee ſent them to his old acquaintance *Wigginton*: who iuſtly according to *Copingers* humor, aunſwered them all affirmatiuely: as his aunſweres are to be ſhewed, vnder his owne hand, and as *Copinger* did alſo write vnto maiſter *Cartwright*; the effect of which Letter will follow in courſe.

Vppon *Copingers* receite of this aunſwere, that there was high time, for ſuch extraordinary callings: *preſently after, there was an other faſt procured by Copinger*, for a better cō-
Cop. to T.C. formation of ſuch his manner of calling, and to ſee, if anye moe might be drawen thereby into the ſame conceit. *This faſt was held vppon the Wedneſday, in a Marchaunts houſe, where*

where Wigginton then lay, and Wigginton himſelfe with three or foure others was preſent at it. But before this faſt was held, *meanes was vſed* (ſaith *Copinger*) *to haue ſome notice giuen to ſome of the Preachers in Priſon, of the day of theyr humiliation, and of their deſire to haue them commend vnto God in theyr praiers the holy purpoſes, which any fearing God, ſhould in time attempt to take in hand, by ſeeking the glory of God, and the good of the Church.* Copi. exam. 19. Iulie. Cop. to T.C.

The effect of theyr prayers, in this faſt, was this: vz. *They humbly beſeech Almighty God, that if he had appointed to vſe any of them, to doe any ſpeciall ſeruice to him and his: and that to that end would extraordinarily call them, that he woulde ſeale vp his or theyr ſo calling by ſome ſpeciall manner, and by his holy ſpirite, and giue ſuch extraordinary graces and giftes, as were fitte for ſo waighty an action.* Copin.exam. 19. Iulie. Cop. to T. C.

How the reſt of this company ſped hereby, I finde it not: but *Copinger* (as hee ſaith) *was called againe the ſame night in a dreame.* The manner whereof, hee thus deſcribeth. *About the midde part of the night, I thought my ſelfe in my ſleepe, to be carried into Heauen, and there being wonderfully aſtoniſhed with the Maieſty of God, and brightnes of his glory, I made a lowd and moſte ſtrong noiſe &c. ſince which time, I find euery day more & more comfort: and ſuppoſe, there is ſomwhat in me &c. to worke* (he meaneth, ſome ſtrange reformation.) Copin.exam. Cop. to T. C.

As before it hath bene partly touched, *Copinger* did not onely craue the aduiſe of ſome miniſters in theſe his great actions, (as oft he tearmed them): but alſo of ſuch of the Laity, as he thought were moſt fitte to ioyne wity him, or to aduiſe him: and I doubt not, but that he dealt as plainly with them, as he had done before with *Dauiſon* a *Scotte* and others. This doth appeare, in ſome ſort, by a *Letter* written vnto *Copinger* by *Peter Wentworth*, the fiue and twen-

twentith of Ianuary 1590.: in aunſwere of one ſent vnto him before, from *Copinger*. It ſeemeth that *Copinger* hauing
P.W. to Cop. 25. Ian. 1590. deſired maiſter *Wentworth* to come vnto him, to *London*, that they might conferre together &c. for aunſwere he excuſeth himſelfe in reſpect *of his lamenes &c. and of his debility and weakenes, to giue aduiſe in matters of importaunce, wherein I perceiue* (ſaith he) *you are labouring*. And further (ſaith he) *I doe aſſure my ſelfe, that the purpoſe tendeth vnto the true ſeruice of God, and of her Maieſty. I beſeech you, reſort to the Lord, to direct your labours both in matter and manner. For an ill manner may marre a good matter. You are in a plentifull ſoile, where you may vſe the aduiſe of many godly wiſe. Vſe the benefite thereof, and then as* Ioſuah *ſaid, be bold, and of good corage: feare not to be diſcouraged.*

Beſides, it appeareth by a Letter of *Copingers*, to *Thomas*
Cop. to L. 29. Ian. 1590. *Lancaſter*, the ſchoole maiſter, dated the nine and twentith of *Ianuary*: that he had diſcloſed (as it ſhould ſeeme) all the premiſes, vnto diuerſe of the miniſters of *London*, deſiring to haue had *ſome conference with them*: and offering himſelfe to be *directed either to proceede, or drawe backe, as the Church ſhould aduiſe*. But they ſuppoſing the *matter to bee too harde to be effected: and him an vnfitte man to manage it*, refuſed to admitte of any ſuch conference. In the ſame letter, it is alſo euident, that *Copinger* had *made the night before, a rude diſcourſe* (as he tearmeth it) *to* Lancaſter of theſe matters, which *Lancaſter* diſliked. And touching ſome ſpeeches had with maiſter *Egerton*, thus he there writeth. *Moſt true it is, that he refuſed to take triall of me and of my giftes: alledging, that hee was a meane ordinary man &c. and one that could not iudge of extraordinary giftes: and withall, moſt Chriſtianly, wiſely, and louingly perſwaded me, to be carefull and circumſpect ouer my ſelfe: to take heede leaſt I was deceiued by the*

ſubtil-

ſubtiltie of Sathan, and ſo miſe-led: where by I might endaunger my ſelfe, both for my liberty, eſtate, and credite, and alſo bee an hinderance to the greate cauſe, which I would ſeeme to be moſt deſirous to further. But with-all he concluded, that he would be loth, to quench the ſpirit of God in me, or to hinder my zeale.

In an other letter alſo, to the ſaid *Lancaſter* from *Coppinger*: concerning other his proceedinges with *Egerton*, he ſaith: *it can-not be denied, but that the cauſe is good, which I deſire to be an actor in: but it is ſaide by ſome, that it is impoſſible, that I ſhould be fit to meddle therin.* He alſo deſireth *Lancaſter*, to deale with *Egerton*, that he might haue *a ſight of all the letters, which he* (the ſaid *Coppinger*) *had written vnto him about theſe matters.*

About this time it alſo appeareth, that *Coppinger*, fell into ſome dealinges with *M. Cartwright*, concerninge the premiſes: and that he had ſent vnto him, the queſtions before mentioned, for to knowe his reſolution, whether it would be agreeable to *Wigintons*. He writt a letter vnto him, dated the 4. of February 1590. beginning thus:

Right reuerend Sir, your moſt wiſe and chriſtian councel, together with offer to take knowledge by writing frō me, of ſuch matter, as might induce me to ſuppoſe my ſelfe, to haue receiued ſome hope of ſpeciall ſauor from god, to ſome ſpeciall vſe: doth moue me more and more to admire his mercies towardes me &c. In this letter, he ſignifieth to *M. Cartwright* (as before I haue noted,) the number of their faſtes, his ſeuerall eallinges, his writinge to ſome preachers with-in the Realme, and to ſome, without: and his confirmation by *Wigintons* ſaid anſweres, and maketh theſe petitions vnto him: vz. that *the church, (I meane,* ſaith he, *your ſelfe & ſuch as you ſhal name vnto me:) would look narrowly into him, for the trial of his extraordinary calling. If* (ſaith he) *I be thought to be any wayes miſ-led,*

I craue ſharp cenſuringe: If I be guided by gods ſpirit to any good end, (as hereafter ſhall be adiudged) I ſhall be ready to acquaint you and them, with generalities and particularities, ſo far-foorth as you and they be deſirous to looke into them. And his ſecond petition was: vz. *to haue (* ſaith he *) your further anſwere to ſome queſtions, wherin I deſire to be reſolued: with your direction alſo, what hereafter I am to ſignifie to your ſelfe, concerning the matter it ſelfe.*

After M. *Cartwright* had receaued this letter from *Coppinger*, he ſent vnto him a meſſage, *that he ſhould attempt nothing but by aduiſe, and that he ſhould be wiſe and circumſpect.* Beſides it ſeemeth, that vpō *Copingers* ſo earneſt ſute made, as hath bene ſpecified, there was a time appointed, that he might be conferred withall. Theſe thinges doe appeare to be true, by a ſecond letter of *Coppingers* to *Cartwright*, the 13. of Februarie. Wherin he greatly complained that *he had beene put backe from that ſeruice of god and his church, which he had in hand, (and that by his frindes:) he deſired M. Cartwright, that the day appointed for conference might hold:* and he addeth this reaſon. *The daunger which ſome ſtand in, for their liues, is not vnknowen: and if I had not beene letted, I durſt haue ventured my life, to haue procured their releaſe ere now.* And againe to the ſame effect. *As I may, I commaund you in the name of God, that you aduiſe the preachers, to deale ſpeedely and circumſpectly, leaſt ſome blood of the Saintes be ſhed.* In the end he ſignifieth, that the next day, he with ſome others, *did meane to humble themſelues in faſting: and that the priſoners did know of it.*

Copinger eo T. C. 13. of febr. 1590.

Whileſt *Copinger* was in expectation of the ſaid conference: how it fell out I know not, but (as it ſeemeth) councell was taken, and the matter ouer-ruled, that the miniſters appoynted, ſhould vtterly refuſe to haue any conference

with him. Whervpon *M. Cartwright, Trauers, Charke* and *Egerton*, ſent him word by M. *Hockenhull*, *that they would leaue him, to himſelfe: or rather to Sathan: and that they thought him vnworthy, to be conferred withall.* And this appeareth by *Coppingers* letter to *Charke, Trauers & Egerton*, beginning thus: *Right reuerend fathers &c.* About the deliuery of this meſſage, *Coppinger* did after, (in ſome ſort) challenge *M. Hockenhull*: and told him alſo, *that ſeeing he had beene refuſed to be conferred with all, by thoſe godly, wiſe, and zealous preachers, who hadde promiſed to haue had conference with him &c. occaſion ther by was offered vnto him, to approue him-ſelfe.*

Coppinger. to Charke Trauers and Egerton.

Cop. to Hockenh. 24. Feb. 1590.

About this time or a little before, *Coppinger* receiued a letter in anſwere of his, from *Gibſon* (the Scottiſh miniſter aboue mentioned:) dated *from Pententland* in *Scotland*, the ſixt of February 1590. concerning the pointes of *Coppingers* ſaid letter vnto him. Wherein he writeth very cunningly, touchinge *Coppingers* queſtion, and ſhifteth it ouer (like his crafts-maiſter) with an indirect and vncertaine anſwere. But in theſe pointes he is very plaine: viz. that *he had ſhewed Coppingers letter to ſondry: that he had conferred of it with the beſt of their miniſtery: that their church was not forgetful to do al good offices, for the weale of the brethren here: that there was a writing ready to ſend to* Germany *to Iunius: that he would trauaile with ſome of the good & well affected profeſſors there: that (of his knowledge) trauaile was to be made with ſome others, as namely the* King *of* France, *and that their miniſtery would themſelues trauaile with her Maieſtie.* No doubt if *Iunius* or any other, at their requeſt, ſhall take vpon them, to deale with her highneſſe, for men of *Coppingers* humor, or for any of thoſe, whom he would haue deliuered, the ſuggeſtions (which either are, or muſt be made vnto them,)

are like to containe many ſlaunders and vntruthes. But to goe forward.

Chap. VII.

How Coppinger and Arthington came acquainted with Hacket: of their conference with Io. Throg. Coppingers letter to Io. Throg. and his anſwere.

Hacket to Wiginton 3. march 1590

SHortly after this time, vz. the 3. of March 1590. *William Hacket*, an olde companion of *Wigginton*, did write vnto him and doth comfort him then in priſon, with the exãples *of Gideons empty pitchars*, of the deliuerance *by Moſes through the red ſea*, and *of Haman that was hanged vpon the ſame gibbet, he had prepared for an other*. He vſeth alſo theſe words: *Maſter Wigginton: I deſire to communicate my ſpirite at large with you: but I know not your keeper &c. Good M.* Wiginton, *make my ſound hearte, knowen to M.* Cartwright, *M.* Snape, *M.* Vdall, *M.* Lord.

In the *Eaſter* terme, this *Hacket* came vp to *London*, of likelyhood to communicate his ſpirit with *Wigginton*, and to growe into acquaintance with the parties named: but his pretence was, *partly to ſee what would become of Iob Throgmorton, and partly to reckon with Wiggington, about the making of malt betweene them together*. He had not beene long in *London*, but he came to *Wiggington*, who (amongſt other diſcourſes) told *Hacket* that there was a *Gentleman (meaning M. Coppinger) in the Citie, a very good man &c.* He deſcribed him vnto *Hacket, and the matter alſo hee was entring into*: ſignifying further, how *Coppinger had beene wonderfully diſcouraged*, (in his purpoſes,) *by the Preachers in*

Hackets diſcourſe.

London

London: but that hee (for his part) *had not so done &c.* He also commended *Arthington* to *Hacket*, to be an honest man. Then *Wigginton sent for Coppinger, and by gods providence he came foorthwith vnto him: and M. Wigginton willed Coppinger and Hacket, to take acquaintance one of the other: assuring Coppinger, that he knew Hacket to be a man truely fearing God, and such a person, as God might minister some comfort to Copinger by his conference: that Hacket had beene tormented, & that for the credit of Hackets sufferings, a hundreth could witnes.* About this time also, *Arthington by Wiggintons and Coppingers meanes, (as hee sayth) fell into acquaintance with Hacket, meeting first with him at Mistris Lawsons house. M. Iob Throgmorton* also being then at *London*, grew into some conference (as it should seeme,) with these three companions, *Coppinger*, *Arthington*, and *Hacket*. And this is gathered by *Coppingers* letter to *Iob Throgmorton*, after his departure from *London*, that rearme: and by the answere, returned from him vnder his owne hand, and sealed with his seale of armes. Both the letters are fit to be considered. Thus *Coppinger* writ vnto him, as it appeareth vnder his own hande.

Arthingt. ex. 19. Iulie 1591.

Arthingt. ex. 30. Iulie 1591.

Arthingt. ex. 19. of Iulie 1591.

My owne deare brother: my selfe and my two brethren, who lately were together with you in Knight rider street, do much desire conference with you, which will aske some time. The businesse is the Lords own, and he doth deale in it himselfe, in a strange and extraordinarie manner, in poore and simple creatures. Much is done, since you see vs, which you will reioyce to heare of, when we shall meete: and therfore I beseech you, as soone as you receiue this letter, hasten an answere in writing, to my sister Randolphes house, at S. Peters-hill-foote, by Poules wharfe. Therein aduertise (I beseech you) when I may come to speake with you: for delayes are daungerous, and some of the great enemies, begin to be so pur-

Where Hacket then laie by Coppingers appointment.

ſued by God, as they are at their wits end. The Lord make vs thankefull for it, who keepe vs euer to himſelfe, to do his will and not ours.

Your very louing brother in the
L. moſt aſſured to command.

This coppie remayneth thus endorſed. *The coppie of a letter to M. Iob Throgmorton, from E. C.* And now followeth *Throgmortons* letter, being an anſwere (*as I take it*) *vnto Coppingers.*

My good brother, &c. (I reioyce that you will vouchſafe ſo to account of me). Your godly conference at any time, when opportunitie ſhall ſerue, I will not refuſe. And albeit our buſines may hinder vs now to meet, yet there is no time ouerpaſt, but that it may be performed, when it pleaſe God. The next terme, (you heare) I muſt appeare here againe vpon my bande: at which time, you ſhal finde, that I will be glad of your chriſtian conference, or of any other Brothers, by whom I may be enlightened. Lord deliuer me, from that pride of harte, to reiect or refuſe that while I liue. That courſe you ſpeake of, intended by you, I was neuer (you know) in particular acquainted with. And therefore, for me to like or diſlike a matter, that I had no knowledge of, had beene (I take it) without ground or warrant. Only I confeſſe, I heard ſome buzzes abroad, of a ſole and ſingular courſe, that either you, or ſome other had plotted in his head, which was greatly feared, and condemned of the brethren. What that was, as I know not, ſo had I ſmall reaſon to ſpeake of it with preiudice. Only I would wiſh you, and all that beare good will to the holy cauſe, in this perilous age of ours, to take both your eyes in your handes, (as they ſaie,) and to be ſure of your ground and warrant, before you ſtriue to put in execution. For as I like not of coldnes of zeale, vnder color of diſcretion: ſo on the other ſide, I thinke that this ſentence

of

of our Sauiour (be ye wiſe as ſerpents) was not written in vaine neither, and had great neede to be practiſed of ſome in this age. A ſanctified cauſe, (you know) would alwayes haue a ſanctified courſe. Our rule and ſquare, muſt be the word of truth, which, ſo long as we lay before vs, as our leuell, we ſhall not lightly ſwarue much from the marke. The Lord therefore direct vs, in theſe fearefull and miſerable daies, and let not our infirmities be a barre to his mercies. I know, (my good brother,) that the greateſt workes of the Lord, are wrought by the weakeſt inſtruments, leaſt men ſhould boaſt in the arme of fleſh. And therefore, (were it not for my ſinnes and vnworthynes,) I could eaſily perſwade my ſelfe, in regard of my weakenes, that the Lord might effect ſomething by me, who am prinie to my owne wants, and farre ſhort of thoſe good gifies, it pleaſeth you (of your laue) to loade me with. But this worke, that you ſpeake of, (howſoeuer the inſtrument bee compaſſed with weakenes,) muſt ſure be wrought by a more ſanctified harte, then my ſelfe can yet without hypocriſie boaſt of. And therefore, though in affection and good will I ioyne, yet I reſigne the honor of the worke, to thoſe, that the Lord hath more enabled. The man you ſpeake of, (if he be at Oundhill,) dwelleth harde by a Siſter of mine, and thereupon I ſhall haue the better occaſion to ſee him, when it pleaſe God. Forget me not in your holy praiers and meditations, and ſalute good Giles with many thankes, whoſe debtor I am in the Lord. Bleſſing vpon Syon: confuſion vpon Babell: haſt this 18. of the 5. Moneth.

Euer yours in the Lord.

Chap. VIII.

Copinger to Hacket of an appearance in the Starre-chamber: his letter to Vdall: why Cartwright, &c: refuſed to conferre with him: Cartwright reſolued ſome queſtions of Copingers: of eight preachers that did faſt and pray for Copingers ſucceſſe.

After ſome few dayes, that *Hacket* had tarried in *London*, the ſaid Eaſter tearme: hee returned home againe to *Oundle*: hauing firſt promiſed *Copinger*, that hee would come vp againe vnto him, whenſoeuer he ſent for him. Nowe *Copinger*, by his ſaid conferences & acquaintance with *Hacket*, was grown (as he ſaid) *verie bold and couragious*. But yet ſhortly after, vz: (as I thinke) the ſeuenteenth of *May*, he liked ſo well of *Hackets* company, that he ſent for him againe, to come vp vnto him: ſaying, *if Gods ſpirit direct you to come, come. If not, ſtay. But write withall ſpeede, and conuey your letter, and incloſe it in a letter to him, who brought you and me acquainted*: (that was *Wigginton*): *put not too, your name, for diſcouery, &c.* And in the ſame letter, he ſendeth *Hacket* this newes. *The zealous preachers (as it is thought) are to be in the Star-chamber to morrow.* (I thinke, hee meaneth the laſt day of Eaſter tearme laſt.) *The L. by his holy ſpirit be with them: and ſtay al euil, that is intended againſt them. My ſelf, if I can get in, am moued to be there: and I feare, if ſentence with ſeueritie ſhall be giuen, I ſhall be forced, in the name of the great and feareſull God of heauen and earth, to proteſt againſt it.* About this time alſo, hee writ a verie couragious letter, to *Vdall* in priſon: (for he confeſſeth, it was written, about tenne weekes, before his examinati-

Copinger to Hacket.

Copinger to Hacket. 17. of May. 1591.

nation, which was the nineteenth of *July*). In this letter he telleth him, that (*notwithſtanding ſome brethrens hard opinions of him, and other diſcouragements*) *yet now the Lord, hath not onely enabled him to fight, but at the length (in ſome ſorte) to vanquiſh and ouercome.* He ſignifieth alſo vnto him, that *the next day, there were ſome few, that purpoſed to ioyne together, in a holy faſt, in regard of the afflicted Saintes in generall, &c.* He greatly *commendeth the Miniſters cauſe and ſufferinges, that are in priſon, aſſuring himſelfe that God will bleſſe all the actions in it.* He ſaith, there were diuerſe *out of priſon, lying hid, that in this great worke were hammering their heades, beſtowing their braines, and ſpending their ſpirites: who do hope (in ſhort time) to be brought-forth, into the ſight of their and your enemies, to defend the cauſe you ſtand for, whoſe preſence (God aſſiſting them,) will daunt the enemies more then yours: for that they be men voyd of learning, wiſedome, and gifties, ſuch as can challenge nothing to themſelues, but muſt giue all to God: who in all the greateſt workes, that euer haue beene wrought, hath vſed the weakeſt meanes, leaſt men ſhould boaſt in the arme of fleſh. And therefore (I beſeeche you) cheare vp your ſelues in the Lord: for the day of our redemption is at hand: and pray, that the hand of the Lord, may be ſtrengthened in them, whom he hath appointed to take part with you in this cauſe.* Copinger to Vdall. May. 1592. Hacket and his fellowes.

Here (you ſee) he was growne to a wonderfull reſolution. But yet there is another letter of his, that will make the ſame more euident, and likewiſe lay open more plainely, ſome of the premiſes, then hitherto they haue beene. Hee ſheweth therein, that hee could be ſtill well contented, *to haue ſome conference with Maiſter Charke, Maiſter Trauers, Maiſter Egerton, Maiſter Gardiner, Maiſter Philips, and Maiſter Cooper.* But (ſaith hee) *I make not this ſuite, for that I would ſeeke to haue approbation from them, or any other liuing* The copie of Cop. letter to a friend, 21. May. 1592.

creature, but from God himſelfe.

You haue heard before, how theſe Miniſters haue refuſed to conferre with *Copinger*. And what ſhoulde a man thinke, the cauſe might be? Surely a feare they had: leaſt he ſhoulde (by entring into ſome particulars) bring them, within the compaſſe of his dangerous complots. This may be neceſſarily there alſo gathered, in that as ſhewing hee could be content, to conferre with the ſaid parties, not becauſe (he proteſteth) that he would ſeeke any approbation from them: ſo doth he likewiſe remoue that doubt, ſaying, that *he purpoſed not to acquaint them with the courſes, which he purpoſed, by Gods aſſiſtance, to take in hand, whereby great daunger might growe to them, and little good to him: but that they might be witneſſes of his humilitie, &c.*

You haue heard alſo, of one of *Copingers* petitions to Maiſter *Cartwright*, for his aunſwere to thoſe queſtions mentioned, that he had before propounded to *Wigginton*. Whereunto it ſhould ſeeme, that (although at the firſt he miſliked that motion) yet in the end he yeelded. *My humble deſire to you is* (ſaith *Copinger*) *that you (in my name) giue great thankes to good Maiſter Cartwright, for ſatisfying mee in ſome queſtions, which, at the firſt, he thought little vſe to be made of*. Likewiſe it alſo appeareth, that Maiſter *Hockenhull* did his foreſayde meſſage vnto *Copinger*, from the preachers, in harder manner then he had Commiſſion. *For* (ſaith he) *his counſaile*, (that is *Cartwrights*) *and cariage of himſelfe, the Lord did direct and bleſſe it vnto mee: though the meſſenger &c. in his cariage of himſelfe, failed ſomewhat, both in that he deliuered from him, and the reſt of the brethren*. And whereas furthermore in like ſorte, notice being giuen to the Miniſters in priſon, of one of *Copingers* faſts, it appeared not, what regard they had thereof: that point alſo is now cleared

Ibidem.

Ibidem.

red in the ſame Letter. *I beſeech you alſo giue thankes, on my behalfe, to the other eight Preachers: for vpon notice giuen vnto them, by ſome of Gods children, that ſomewhat was intended to be done, wherein Gods glory might appeare, and requeſt made, that the religious deſires, and godly purpoſes of the faithfull might be ſtrengthened by their holy praiers: they thereuppon, (as it is credibly ſignified vnto me) humbled themſelues in faſting and prayer: and ſuch an extraordinary bleſſing came to me thereuppon, as it is not fitte to be repeated.* Ibidem.

CHAP. IX.

Of Hackets firſt comming to Wigginton: of his gadding vp and downe: and of the deſignement to haue beene executed in the Star-chamber.

Dmond Copinger, hauing thus proceeded in the courſe you haue heard of: at the length he did ſend againe for *Hacket*: the ſpirite (as it ſeemeth) mouing *Hacket* before, to ſtay at home. Marry now, he ſtraightly vrgeth him to be at *London, three or foure daies, before the beginning of Trinity Terme: which hee could not be: but came vp the firſt day of the Terme, which was the fourth of Iune 1591. and lodged at Iſlington.* The day following, he went to the Counter, and there dined with *Wigginton*: and after dinner, he beganne his Pageant, vz. to crie out againſt certaine of her Maieſties moſt honorable priuy Counſell, and to vtter againſt them moſt villanous ſpeeches. The next day being *Sonday*, he wēt to haue heard maiſter *Philippes preach*: but hee preached not that day there: as the Sexton informed him. Then *hee went*

Cop. to Hack

Hackets diſcourſe written by Cop.

4 Iune. 1591.

to haue heard Maister Cooper: but seeing a Surples lie there, he departed thence, and went to maister *Egertons* Sermon. At night, *not knowing where to lie, he went to Wigginton: where he mette with Copinger, and by Wigginton appointment, hee lodged at maister Lawsons.* The next morning, vz. the seuenth of *Iune*, he proceeded with his slaunderous outcries against the saide honourable Councellors: and so continued two dayes after. In the one of which two dayes, *he was commaunded*, (as it is sette downe) *to goe out of Paules by London gate, and say:* by your leaue London: *because hee knew, he was shortly to remoue his dwelling.* The same day also, in the forenoone, he went to the Fleete, to haue spoken with maister *Cartwright*: but missing of his purpose, hee left his message with the porter, vz. *that maister* Cartwright *should deale faithfully in the Lords busines &c.* Of his afternoones worke, thus it is also in the same place recorded. *He was commaunded to sit that afternoone at maister* Lawsons *shoppe: but the purpose of the Lord in that, and what some of the Cittizens themselues know,* (he saith) *I forbeare to speak.* These courses held by *Hacket*, in the streets, of exclaiming against such persons &c. did proceede (as it seemeth) by the aduise, or at the least by the allowance of *Wigginton*. For it appeareth vnder his owne hand, that hee approued (after his fashion) such outcries in the streetes to be lawfull, by two examples: *one out of* Iosephus, *and an other of a Yorkeshire man, that heretofore had vsed the like in London*, as *Wigginton* recordeth.

Ibidem.

Boman to Wigginton. Iune 1591.

About this time, vz. in *Iune*, (as I gesse), one *Iohn Boman*, a seruaunt, in *Oundell*, did write thus to maister *Wigginton: I desire you to send me a Coppie of a writing, which you had from Maister Cartwright, vppon the Court matters, when Goodman Hacket was with you the first time.*

Also,

Alſo, ſhortly after theſe foreſayd outcries were finiſhed, and many other thinges thought vppon amongeſt them, (you may be ſure to ſuch ſeditious purpoſes:) the end of *Trinity* Terme drew neare: when it was commonly expected, that *Cartwright* and the other miniſters in priſon, ſhould haue come to their aunſwere openly in the *Starre-chamber*. Whereuppon a Letter was written, by *Copinger* to his moſt deare friend *Thomas Lancaſter*, the Schoole-maiſter, from whom he coulde keepe nothing, that *Lancaſter* in pollicy would ſuffer to be tolde him. Which Letter, *Lancaſter* ſaith: he did teare in peeces, but confeſſeth vnder his hand, that in the ſame theſe words were contained: VZ. *If our Preachers in priſon doe appeare to morrow in the Star-chamber, and our great men deale with them ſo, as it is thought they will: if God doe not throwe ſome fearefull iudgement amongeſt them, ſo as ſome of the chiefe of them get not a liue out of the place, then neuer giue credite to me, in any thing, whileſt you liue.* But maiſter *Cartwright* and the reſt appeared not this day: and ſo the parties threatned, eſcaped this iudgement. 24. Iune 1592

CHAP. X.

A preparation towards the intended diſloialty: two of Copingers Letters to Maiſter Charke, and to another: Cartwright and Wiggintons commendation of Penries being then in London.

NOt long after this time, (if not before) maiſter *Wiggintō* and *Copinger*, were very buſie, for the better preparing of the peoples mindes, to the readier acceptation of their further purpoſes, to publiſh in print two pamphlettes of *Wiggintons* Wigg. ex.

penning, as he himſelfe confeſſeth. The one was of Predeſtination: as though (by the abuſe of that doctrine) they meant to haue had the blame of all the wicked and intended miſchiefes, both of themſelues and of theyr partakers, remoued from themſelues, and layde vppon the Lordes ſhoulders: as though he ſhould haue moued them to ſuch lewd attemptes. The other was a kinde of *Ballade*, directed for aduiſe to a young Courtier, wherein they make way (as it ſeemeth) for their friend *Hacket*, and that with wonderfull quotation of Scriptures. I will trouble you onely with fowre of the verſes.

A Chriſtian true, although he be a clowne,
May teach a King to weare Scepter and crowne.

And after.

For God will ſure confound ſuch, as deuiſe,
His ordinaunce or church to tiranniſe.

To theſe rimes, both for manner and matter, I may well reſemble thoſe, made (I doubt not) by the ſame ſpirit.

Epiſt. to Mart Epitome.

Either from countrey or court,)
Martin Mar-Prelate will doe you hurt.

Now that *Copinger* was a dealer in theſe thinges, with *Wigginton*, before they were printed: it appeareth by theſe Hacke. decla. wordes of *Hackets*, in his laſt declaration to maiſter *Young*: *Wigintons boy can declare all his Maiſters writinges: for the boy and Maiſter Copinger ſate writing, halfe a night, by this examinats bedde ſide, but what they writte, he cannot tell: but one word he heard: that the* Countrey Clowne, can teache the king to weare the Crowne.

After-

Afterwards (as I take it) viz. the 9. of *Iulii*, being friday, M. *Charke* preached at the blacke Friers, at which Sermon *Copinger* was present: who misliking (as it seemeth) some wordes then vttered, did write a letter presently to M. *Charke*: wherein amongst other points, he sayth. *Right reuerend Sir &c. I do not denie, (good Sir) but I haue nowe a long time taken a strange and extraordinary course, such as hath offred occasion of suspition, of my not onely doing hurt to my selfe, but also to the best sort of men now in question, and to the cause it selfe. But by what warrant I haue done this, that is all. For if the holy Ghost hath beene my warrant, and carieth me into such actions, as are differing from other mens &c. What flesh and blood dare speake against it, &c. Forbeare to censure me, and such other, as should deale extraordinarilie with me, in the Lords businesse committed to our charge, and iudge of vs, by the effects which follow: which if you hereafter see to be wonderfull great, then let all ordinary men call themselues to an examination &c.* And after. *The waste of the Church cannot be denied to be great, so that there is a place for extraordinarie men &c.* Againe, *my desire heretofore hath beene to haue had counsayle and direction: but now by comfortable experience, I finde, that the action, which the Lord hath drawen me into, is his owne: and he will direct it himselfe by the holy Ghost &c.* To conclude, I beseech you (sayth he) *to shew this letter to M. Trauers and M. Egerton.*

Cop. to Charke 9. Iulie 1591.

M. Charke, vpon the receipt of this letter, preaching againe the *Sonday* after, in the same place, vttered in his Sermon, these wordes, which (*Copinger* sayth) were ment of him, in respect of his foresayd letter: *there are some persons so desperate, that they would willingly thrust themselues vpon the rockes of the land.* This also appeareth by an other letter, concerning this second sermon, written about the 13. or 14 of Iulie, to an other preacher in *London*, but hee is not named

Copin. to a preacher the 13. or 14. of

med: It had beene to good purpose, if hee had beene named. For it seemeth hee was as throughly acquainted with *Coppinger*, and his fellowes designements, as it maye be well supposed, that *Wigginton* was.

In my letter (vnto Charke) *I manifested my selfe to haue an extraordinarie calling, and signified, that the Lord had so called others besides my selfe, who would approue our selues, to bee the seruants of the Lord, in a high calling.* Againe, *the ship* (that is the Church) *had perished, if the Lorde had not immediatly called three of vs, to helpe to recouer it* &c. *My calling is especially to deale with Magistrates: an other hath to do with Ministers: who hath written a letter to you of the Citie &c. The third is the chiefe, who can neither write nor read, so that hee is the executioner of the Lords most holy will.* He further *offreth to acquaint this Minister, with their whole course, and willeth him to shew this letter to his brethren, and to publish it, where euer he should goe.*

Hack. last ext. *Hacket* confessed, that being about this time (as I take it) with *Wigginton*, the sayde *Wigginton* affirmed, in the presence of two gentlemen and others, *that if the Magistrates did not gouerne well, the people might draw themselues together, and to see a reformation.*

Vpon the 15. day of *Iuly*, *Copinger*, and *Arthington* did write a ioynt letter of purpose to haue drawen *Lancaster* vnto them, for the making vp of a quaternion. And this was one perswasion. *If I Ed. Copinger, do not preser you, before any one man in the land, whosoeuer, for your wise, holy, louing, and religious course, both in the generall calling of a christian, and in your particular calling, the L. confound me.*

After *Lancaster* had receiued this letter, notwithstanding he writ vnto him, of some mislike hee had of their proceedings, yet (as *Hacket* sayth,) *he came vnto them all three,*

the same night, to one Walkers house, at Broken wharfe, where they conferred together, about an howre after supper. Of what great account, this *Lancaster* and some others were, with these companions, it doth further appeare by that which followeth. The same day, in the morning, that *Copinger* and *Arthington* made their seditious Proclamation in *Cheapside*: they two together first, and afterward *Hacket*, came vnto *Wigginton*, & amongst many things, (as *Wigginton* himselfe confesseth) they told him: that *M. Cartwright had done more against Antichrist, then any in the worlde before him, since the Apostles times; and that Wigginton, was comparable vnto him, and that M. Lancaster was aboue them both, in the estate of heauenly glorie, because he had kept himselfe vndefiled from the common corruptions of these times, and had a moste simple hart to God.* Likewise also they sayde to *Wigginton*, at the same time, that *Reformation, and the Lordes discipline should nowe foorthwith bee established: and therefore charged Wigginton in the Lords name to put all Christians in comfort, that they should see a ioyfull alteration, in the state of Church-gouernment, shortly.* Hack. ex. 21. of Iuly. 16. of Iulie.

Arthington, after being examined sayd, that *Penry* had sent him word by a letter out of *Scotland, that reformation must shortly be erected in England: and that he tooke him (in so writing) to be a true Prophet.* It is not also vnlikely, but that *Penry* was a Prouoker of these men to such their outrages: hoping, that vpon their outcries & proclamations, the people would haue risen. For *he was then in London* to haue played his part if their attempts had found the good successe, they looked for. Marry, when he saw *Hacket* executed: he presently (the same day) posted backe againe towards *Scotland*. Ienk. Ioh. ex.

CHAP. XL.

Of the trayterous intendements which were towards the Court.

BEfore this their intended inſurrection, it is to bee further remembred vnto you, what was diſcloſed amongſt themſelues in their owne diſcourſes & prophecies, (as ſince it appeareth,) concerning the meanes, wherby they thought to haue preuailed, for their diſcipline, &c. by thoſe their moſt lewde, ſeditious, and trayterous attempts. Her Maieſties courſe helde, for the maintenance of the preſent gouernment of the Church, was their chiefe griefe, (which courſe they tearmed *the defence of abhomination, the bearing of the beaſts marke, the thruſting of Ieſus Chriſt out of his own rule & gouernment*) *and the arraignment of ſome, with the impriſonment of Cartwright, and others.*

Arthingtons propheſie.

Vdall &c.

If the *Starre-chamber* day (before mentioned) had held: ſome of her Maieſties moſt honourable priuie Counſaile, (whom they ſuppoſed to ſtand moſt in their light) ſhoulde neuer haue departed thence aliue. After that plot fayling, they deuiſed howe by theyr imprecations and curſing of themſelues they might perſwade the people, that certaine of the Lordes of the ſaid moſte *honourable Councell*, were traytors. Wherein how they preuailed, I know not: but this I find, that they had not onely *determined to haue remoued them all from her Maieſtie*: & to haue *placed others in their roomes*, (whom they had alreadie named particularly,) but likwiſe to haue proceeded againſt their L.L^s. with very hard cenſures. *The Lord pardon theyr ſoules*, (ſaith *Copinger*:) *for in theyr outward man, they muſt be puniſhed, though they repent.*

Copinger in a letter.

Nay

Nay in theyr owne conceits, they had likewise already deprived some of the chiefe of their LL^s. from theyr great places of honor: so as when they tooke occasion, to speake seditiously of them, they vsed their bare names, without any of the honourable titles, belonging vnto them: as such a man *lately such an officer, Chancellor or Treasurer, &c.*

Besides, (when the time of theyr said intended insurrection grew nigh,) they sent to haue her Maiestie moued for the committing of her saide Councellors: lest in the vproares, which they meant to stir, their LL^s. might haue been violently surprised, &c. they hauing peraduenture some purpose, to bring them afterwardes to some of their owne more publique courts of iustice. *I do aduise* (saith *Copinger*,) *that euery one of her Councell be commaunded, to keep theyr house or chamber, for feare of stirre and daunger: and that suche and such, &c. be appointed to waite vpon her: and that maister Wigginton, (in more fauour with God then any man of his calling, whosoeuer,) be commaunded to be neere her* highnesse, *to pray to God, and to preach priuately, &c.* Ibid.

But that which is especially moste horrible, (although they might seeme, by this last prouision for her Maiestie, to haue indeed some good regard of her safetie) yet is it confessed to haue bin affirmed amongst them: *that her highnes was worthy to be deprived, for giuing credite and countenance to the Bishops, and such other wicked persons: and for misusing her good subiects:* I think they ment the imprisonment of *Cartwright*, and the rest. Arthin exam. 19. of Iuly.

It is also further confessed by *Arthington*, that his fellowes *refused to pray for her Maiestie*: and in his second examination, he acknowledgeth, that *he verily thinketh, that Hacket meant her Maiestie should haue beene deprived*: and in his long *Apologie* vnto the LL^s. thus: *In my conscience Hacket*

keo meant to murther theſe noble men, that hindered his purpoſe, one way or other, &c: and after, &c. to haue done that, which my heart and hand for trembling cannot expreſſe.

Agreeable hereunto, are *Hackets* wordes, both before he was condemned, and after. *If* (ſaith he) Copinger, *one* Catiline *late of* Oundell, *and* Wigginton *were ſtraitly examined: they could vtter and declare matters of treaſon.* And at an other time: *If theſe fellowes* (meaning *Copinger* and *Wigginton, &c. were well ſifted, they could declare all the treaſons.* And the morning before his death. *It was a gratious and an happie turne, that theſe treaſons were in time reuealed: for otherwiſe it would haue coſt a number of innocent men their blond: but now (I truſt in God,) that they will reuecale theyr treaſons.* And thus you ſee the end and drift of the foreſaid *extraordinary* callings, for the ſetting vp and eſtabliſhing of the pretended holy diſcipline.

Hack. on the torture.

Hacket examined. 24. Iuly.

Hacket to M. Yong in preſence of diuerſe.

Chap. XII.

That of long time, ſome ſuch attemptes as Hacket made for Diſcipline: were of great likelihood purpoſed.

MY purpoſe was not, from the beginning, eyther to ſet downe, or to proſecute, the full hiſtory of theſe deſperate reformers, (which is moſt effectually performed already by another,) otherwiſe then they doe concerne ſome other perſons, and eſpecially thoſe, not of the meaneſt of our *Diſciplinarian* Miniſters: and are thereby verie pertinent (in my opinion) to ſhewe the point, I haue in hand, of the brethrens imitation of the *Scottiſh* miniſters reformation. For I truſt (as I ſaid, in the entrance to this part,) it will not now be denied, but that great and many threatning ſpeaches are publiſhed:

Conſpiracie for diſcipline.

One

One telleth vs, *that great troubles will come of it, if the brethren may not be suffered* to do what they list: another, *that they can no longer endure to be vsed as they are*: another in effect: *that our Bishops shalbe vsed, as they were in Scotland*: and that there *are moe* of this confederacie, *then can be suppressed*: another, *that it is more then time, for the hottest brethren to set vp the Discipline themselues, without any further staying for Parliamentes*: a Synode, *that the people, being first instructed, are then to be thrust into the publicke practise of the Discipline*: another man, *that seeing the brethren cannot obtain their wils, by sute nor dispute, the multitude and people must worke the feate*: another, *that inferior Magistrates of their owne authoritie, within their limits, are to make this new reformation*: another, *that it is a shame for all the fauourers of this faction, in that for feare of disturbing of our state, (forsooth,) and offending of her Maiestie, they had not before this time cast out our Bishops*: another, *that there are a hundred thousand of this brotherhoode in England, what if they come with a petition for the discipline to her Maiestie, cannot in pollicie be reiected, without danger*: another, *that approued and worthy men of euerie shire haue alreadie consented to this Discipline: that the Eldership is at hand*: that *the people are inflamed with zeale*, and *that it is impossible to stand against it*: another, *that there is a deuise amongest them, how to obteine their desires all in one day*: another, *that Bishops are to be packing after the Fryers and Monkes*: another, *that they will haue their Discipline in spite of al the aduersaries of it*: another, *that it is dangerous to the state, if they haue not their willes, in regard of the discontentment, which will ensue thereby, in the heartes of her Maiesties subiectes*: another in effect, *that the Discipline is like to come into our Church, by such a meanes, as wil make all the Bishops heartes to ake*: and another, *that hee is of this minde, that reformation will not be had without blood.*

Now if any man, to extenuate theſe thinges, ſhall ſay: let euery man beare his owne burden, and be charged with his own particular actions: what ſome (in the heate of their zeale) haue publiſhed, it ought to haue a charitable conſtruction, & cannot well be further extended, to touch anie other: as if al the factioners had entred into ſuch a ſeditious conſpiracie, as the ſaid threatning ſpeaches do import: I anſwere, that ſome indeed there be, that doe caſt theſe and ſuch like colours ouer this matter, to bleare mens eies withall. Some commendes their zeale, but not their diſcretion: ſome allow their matter, but not their manner: and ſome will take vppon them to excuſe both: but as yet I neuer heard any of that crue, but he would eyther in one reſpect or other, finde ſome occaſion to commend the worſt of them.

Beſides, where ſo many of any one ſect do concurre in their writings, about any new point: it is comonly taken to be the iudgment of them all. And who knoweth not, that if *Cartwright* and the reſt, had not ſecretly clapped ſuch fellowes on the backes, for their zeale, and laughed in their ſleeues to ſee them goe ſo forward, but had diſliked them: his earneſt reproofe of the firſt, (being their *Apoſtle* and *worthy*,) woulde haue preuented all the others that followed, being his *Diſciples*. But if it be true, (that I haue heard reported,) that vpon the comming forth of *Martins* Epiſtle: *Maiſter Cartwright* ſhould ſay: *ſeeing the Biſhops would take no warning: it is no matter, that they are thus handled*: Surely thoſe wordes, from him were inough to ſet theſe men agogge. So as, that which is commonly reported of great robberies: may fitly ſerue to ſatiffie the bowlſterers of ſuch lewdneſſe.

There are, (ſay they,) in ſuch attemptes not onely executioners,

cutioners, but alſo ſetters, receiuers, and fauourers: and in matters of treaſon concealers: who are all of them within the daunger and compaſſe of lawe. How this may be applied, I leaue it, to any reaſonable mans conſideration, that ſhall be pleaſed to weigh the premiſes, aſwell concerning the ſaid threatning ſpeaches and great bragges: as alſo the courſe which was held, by the miniſters in priſon, and thoſe of the *London fraternitie*, togither with ſome others, touching the attemptes, which *Copinger* and his fellowes tooke vpon them to effect.

CHAP. XIII.

Brieſe collections: whereby it may ſummarily appeare: that certaine Miniſters in London did knowe, what Copinger intended.

Wigginton (as you haue heard) vpon *Cartwrightes* commitment, &c. writeth *of a bickering, and then a battell to be looked for.* *Copinger* with his companions *faſteth*, & ſo dreameth of a way, howe to worke wonders. He ſendeth *into Scotland, concerning an extraordinary calling, ſignifying that ſome did fancie to themſelues ſuch a manner of calling, who would hazard their liues, that Chriſt himſelfe, by the aboliſhing of the Antichriſtian tyrannie* (which hee affirmed, did raigne in our Church,) *might gouerne in his owne kingdome. Wigginton* afterward *approueth the lawfulneſſe of ſuch a calling, in theſe dayes, our Churches lying waſt, &c. Copinger* and *Wigginton* with ſome others, *do thereupon faſt againe, to know which of them ſhould be ſo called.* The lot (forſooth) falling vpon *Copinger, chiefly*, he is not ſilent: but maiſter *Wentworth* (amongeſt others)

muſt

muſt be of his priuie Councell. He alſo diſcloſed himſelfe, (after a ſorte) as you haue heard, *to certaine of the Miniſters in London* before mentioned: and namely *to maiſter Cartwright, imparting vnto him his ſeuerall callinges to an extraordinarie courſe for the diſcipline, &c. His ſaid writinges into Scotland*, and *Wigginton ſaid approbation of an extraordinary calling*. He ſent *Maiſter Cartwright the ſame propoſitions, that Wigginton had allowed*: whereof maiſter *Cartwright, afterwardes thought, there might be good vſe*: hee ſignified vnto him, *that by his calling, he was to take in hand ſuch buſineſſe, as in the eyes of fleſh and bloud, was likely to bring great danger to himſelfe, and vnlikely to bring any good ſucceſſe to the Church*: he tolde him, *that if he had not been diſcouraged, he had before that day procured the releaſe of ſome, that ſtoode then in danger of theyr liues*, meaning (as I ſuppoſe) *Vdall*, and *Newman, &c.*

As he dealt with *Cartwright*, ſo did hee with the other Miniſters, and with ſome of them more *plainely*, deſiringe ſtill of them all, both *Cartwright and the reſt, and that moſt inſtantly, that he might be conferred with all, offeringe himſelfe to be altogether ruled by them, either to proceede (if they thought meete) in his ſayd ſo daungerous buſineſſe, or otherwiſe wholy to deſiſt and leaue it-off*. He alſo offered to imparte *vnto them* all *his deſignementes, as to M. Cartwright*, not onely *in generality what he entended, but alſo the particular meanes, whereby he purpoſed to bring the ſame to paſſe*. Afterwardes, when through his acquaintaunce with *Hacket*, by *Wiggintons* meanes, and other incouragementes giuen him *by an other of his lay friendes*: and by *Wigginton &c.* that he grew to be more reſolute: hee ſignifyed the ſame to M. *Charke*, (not paſt ſixe daies before their furie brake forth,) ſtil *yet deſiring conference* with him, *Trauers, Egerton, Gardiner, Cooper and Phillips*.

Chap,

Chap. XIIII.

The cunning dealinge of certaine miniſters in London how notwithſtanding they wiſhed Copingers plotte to goe forward: yet they might be (if it were poſſible) without the compaſſe of law.

Conſider I pray you the pollicy, which the ſaide miniſters (mentioned in the end of the former Chap.) vſed. They at the beginninge, no ſooner heard of *Copingers* conceite of an extraordinary callinge, to worke ſuch greate matters: but by and by (as men acquainted with the fore-ſaide *Geneua* poſitions) they very well knewe, wher-unto that matter tended. And therfore, wher as the poore miſſe-led gentleman, would haue imparted vnto them, all his ſecretes: they ſtarted from that point, and refuſed wholy to take from him any knowledge of them.

They ſent him ſome cold meſſages, of their diſlike of his proceedinges, (which they after qualified, as it hath beene ſhewed,) not ſo much to with-draw him from his lewdeneſſe, as that therby if thinges fell out amiſſe, they might haue ſome meanes to cleare themſelues, by the teſtimonies of ſuch their meſſengers, as *Hotkenhall* and others. And touchinge conference: that was alſo by them denied, and ſurely vpon good and prouident reaſons. For if therby, they ſhould haue yealded in opinion vnto him, they knewe it might haue brought them into apparant daunger. Beſides, they were not vnlike, by ſufficient argumentes to haue diſſwaded him, from ſuch a fantaſie: which (as it ſeemeth,) was very farre from their meaning. And laſtly, it was almoſt impoſſible, but that in their deba-

tinge with him of his pretended callinge, he muſt needes haue made ſome mention of ſuch particulars, as with their owne ſafety they durſt not haue concealed: & ſo that way alſo his platforme would haue beene daſhed. The ſafeſt way therfore, for them, was, not to haue any conference at all with him: and that courſe (for ought I finde) they took: to the hardning of *Copingers* hart, and his fellowes: and to the greate aduenturinge of all the miſchiefs, that were intended.

It was not denied amongſt them, (as *Copinger* ſaith,) *but that the cauſe was good, whith he deſired to be an actor in: but the thing that ſtucke* in their teeth, was this: vz. *they thought it impoſsible, that he ſhould be fit to intermeddle in it, without the endaunginge both of himſelfe* (as Egerton ſayd,) *and of the greate cauſe which he would ſeeme to be moſt deſirous to further.* Howbeit though *Egerton* would not take vpon him, to approoue his *extraordinary* callinge (for feare of him-ſelfe:) yet (for all the ſaid daunger) he thought it no pollicy greatly to diſcourage him, when he qualified his ſpeeches after this ſort: vz. *he would be loth to quench the ſpirit of god in Copinger, or to hinder his zeale.*

Numb. 27. Deut. 31. *Ioſuah* was called *extraordinarily* by God him-ſelfe, to caſt the enemies of the *Iſraelites* out of the land of *Canaan*, that they might poſſeſſe it. Which example *M. Wentworth* applying to *Coppinger*, and encouraginge him, vpon aduice taken, as the Lord did *Ioſuah* vz. *be bold and of a good courage, feare not to be diſcouraged &c.* he ſhewed no greate miſlike of *Copingers* purpoſes. Likewiſe, though *M. Throgmorton*, notwithſtãding his cõference, (as it ſeemeth) with *Copinger*, *Arthington*, *and Hacket*, was not acquainted (as he ſaide,) with *Copingers* particular platformes: yet in that he confeſſeth, *he had heard ſome buzzes abroade, of a*

Ioſuah. 1. 9.

ſole

ſole and ſingular courſe intended, & doth not only aduiſe him to imitate the ſerpentes wiſedome, but ſaith alſo, that *in aſſe-ction and good will hee ioyned with him*: it could not otherwiſe be, but that *Copinger* was thereby greatly animated.

When *Copinger* tolde *Vdall*, that certaine *vnlearned men, then lyinge hid, would ſhortly take vpon them the defence of the cauſe, which he and his brethren in priſon ſtood-for, and woulde therby daunte all their enemies, more then they coulde*, willinge *both him and the reſt ther-vpon to cheare vp them-ſelues, (for the day of their redemption was at hand:)* I do greatly marualle, what *Vdall* thought to be *Copingers* meaninge.

It might wel haue ſtood with *M. Charkes* duety, (ſeeing *Copingers* full reſolution to enter into ſome deſperate attempt, by vertue of his extraordinary callinge,) to haue diſcloſed the ſame to the ſtate. When he preached in the *Black Friers*, to the brotherhood there, about two dayes after his ſayd intelligence of *Copingers* reſolution, and but fiue or ſix daies before their proclamation that *there were ſome perſons, ſo deſperate that they would willingly thruſt them-ſelues vpon the rockes of the Land*, therby to haue diſſwaded *Copinger*, (who then was preſent,) or for what other purpoſe, I know not: he ſhould forth-with haue acquainted the ſaid rocks, alſo, what boyſtrous tempeſts and violent ſtormes had beene ready to aſſault them.

In this briefe ſummary, I omitt the reſt of *Wiggintons* actions, referringe you to his fellow *Hackets* iudgement, both of him and them. They are ſo apparant, by that which hath bene ſayd, as they ſeeme to me, to be paſt coniectures. And I would withall my hart, that all which hath bene hetherto ſayd of the other miniſters, touchinge this pointe, did onely depende vppon probabilities. For then charity would binde vs to iudge the beſt. But men may

not call *good euill, nor darkeneſſe light*, nor treaſonable conſpiracies, eccleſiaſticall pollicies. Marke them (if it pleaſe you) for *diſciplinarian practiſes*: and then bearinge that brande, owne them, who liſte, and tearme them as you fancy.

CHAP. XV.

If Hackets treaſons had preuayled for the pretended Diſcipline, howe they might haue beene defended by the diſciplinarie doctrine.

I am not ignorant, that now, if any of the ſayd miniſters or their fauorers were asked, howe they like of *Copingers* & his companions proceedings: no men will more eagerlie exclaime againſt them. When *Hacket* with his adherents, found themſelues preuented, and that they were cut of in the beginning of their race, then (to ſaue their liues) they could confeſſe, their extraordinary purpoſes, pretended before with teares, with faſting, (with grones and imprecations, to haue proceeded from the ſpirit of God,) to be nothing elſe, but illuſions of Sathan, cruell, bloody, and trayterous deſignements. But if they had preuayled, what would haue beene ſayde of them then? Surely it is no hard matter to geſſe. If *Copinger*, *Hacket*, and *Arthington*, had murthered two or three of the Lordes in the *Starrechamber*, the laſt day of the ſayd *Trinity Terme*: the *Conſiſtorian* doctrine would eaſily haue defended it, eſpecially if their further intents for the diſcipline, had thereby ſucceeded. I will tell you a notable hiſtorie to this purpoſe.

About the yeare 1545. (M. *Caluin* then raigning in the Con-

Conſiſtorie at *Geneua*) one *Norman Leſly* ſonne to the *Earle* of *Rothſey*, fell at ſome iarre with the *Archbiſhop of S. Andrews*, then a *Cardinall*: for a *priuate cauſe* (ſayth our *Chronicle* & *Buchanans*) betwixt them two, for his dealing, concerning the *burning of one George Wiſehart*, (ſaith the hiſtory of the Church of *Scotland*). Wherupon the ſayd *Norman*, with ſome of his *partakers conſpired the Cardinals death*, they being the rather animated thereunto, *through the Councell of ſome great men of the Realme, that had conceaued ſome deadly hatred againſt him.* The effecting of which conſpiracie, proceeded after this ſorte, as it is ſet downe in the ſayd *Eccleſiaſticall hiſtory*. The 29. of Maie 1546. the ſayd *Norman*, with 16. or 17. moe, entred by a wile into the Caſtle of *S. Andrews*, (where the *Cardinall* dwelt) early in the morning: and after ſome courſe taken for poſſeſſing themſelues of the caſtle, *Norman Leſly, Iames Meluin, and Peter Carmichaell*, got into the *Cardinals* chamber, where finding him ſet in his chayre, and crying vnto them: *I am a Prieſt, yee will not ſlay mee?* the ſayde *Leeſly ſtroke him firſt, once or twiſe, and ſo did the ſayd Peter. But Iames Meluin (a man, you may bee ſure, of nature moſt gentle and moſt modeſt,) perceauing them both in choller, withdrew them, and ſayd: This worke and iudgement of God, (although it bee ſecret,) ought to be done with greater grauitie. And preſenting vnto him the point of the ſword, ſayd. Repent thee of thy former wicked life, but eſpecially of the ſhedding of the blood, of that notable inſtrument of God, M. George Wiſehart, which albeit the flame of fire conſumed before men, yet cries it a vengeance vpon thee, and we from God are ſent to reuenge it. For here, before my God, I proteſt, that neither the hatred of thy perſon, the loue of thy riches, nor the feare of anie trouble, thou couldeſt haue done to me in particular, moued or moueth me to ſtrike thee: but onely be-*

The hiſt. of the church of Scotland pa. 143. 144. 145.

F. Thyn and Buchanan.

Hiſt. of the church of Scotland.

The godlie fact and wordes of Iam. Meluin.

cause thou hast beene, and remainest an obstinate enemie, against Christ Iesus and his holy Gospell. And so he stroke him, twise or thrise through, with a stog-sword: and so hee fell. The *Cardinall* being thus murthered, *they seized vpon the Artillerie and munition, wherewith that fortresse was plentifully furnished, and likewise vpon the rich hangings, houshould stuffe of all sortes, apparell, Copes, iewels, ornaments of Churches, great store of gold and siluer plate, besides no small quantitie of treasure in ready coine.*

F. Thin and Buchanan.

Some amongst vs in *Englande*, haue laboured very earnestly, to qualifie *Copingers* wordes, where he said, *that God would throw some fearefull iudgement amongst the Lordes, so as some the chiefe of them should not go aliue out of the place:* as though there had beene noe violent course intended by him and his associats, but that (in his fond conceit) he had imagined, that God himselfe from heauen, should haue shewed that iudgement, for the deliuerance of *Cartwright* and the rest. And in my conscience, one gentleman of good credit, not acquainted at all with the *Consistorian* doctrine, in these and such like matters, thought so in his hart. But here this maske is plukct from such faces, as could not be ignorant, what was ment, in that the same spirite, which was in *Copinger*, speaking before in *Iames Meluin*, or rather (as I thinke) in *Knoxe*, and his fellow-ministers, (according to whose humor he penned that history,) doe tearme the sayd cruell murther of the *Cardinall*, to bee the *worke and iudgement of God*, & that for the manner of the execution of it. Besides in the margent of the Booke, ouer against the Stabbers blasphemous wordes, this note is set downe, vz. *the godly fact and wordes of Iames Meluin.* But that, which moueth mee most, and for the which I haue troubled you with this historie, is this: that men are animated to commit

mit the like murthers, and the doctrine thereof is stoutly iustified according to the heathenish conceit, of a certaine tyrant, whom *Cicero* also (a heathen man, but yet of better iudgement) doth confute.

Dionisius, hauing spoyled the temple of *Proserpina*, at *Locris*, of *Iupiter* in *Peloponesus*, of *Aesculapius* at *Epidaurus*, because *Proserpina* drowned him not, as he sayled to *Siracuse*, nor *Iupiter* strooke him in peeces with his thunderboltes, nor *Aesculapius* made an ende of him by some long & miserable consumption, both he himselfe, and many others, accounted such his sacrilege, to bee both iust & lawfull. And euen so it falleth out, for the murther I speake of. He that hath eyes to see, let him see.

Cicer. de natura deorum lib. 3.

After the foresayde Castell was surprised, and the *Cardinall* was murthered, *Lestye* with his company, *Knox* and the rest, kept the same Castell by force against the Gouernour. But at the last they were compelled to yeald it vp: and being thereupon sent (as prisoners) into *Fraunce*, they were (by directions there) committed, some of them to the Gallies, and some to other prisons. Howbeit in the ende, they all escaped with their liues, by one meanes or other, sauing the sayd *Iames Meluin*, who dyed in prison, whereupon commeth in this notable *Consistorian* doctrine, borrowed of the sayd heathenish conclusions.

The hist. of the church of Scotland.

This we write, vz. (how all but *Meluin* escaped) *to let the posterities to come vnderstand*, (saith *Knox* and his fellowes,) *how potently God wrought, in preseruing and deliuering of these, that had but a small knowledg of his truth, & for the loue of the same hazarded all. That if that, eyther we (now in our dayes,) hauing greater light, or our posterities (that shall follow vs) shall see a fearefull dispersion of such, as oppone themselues to impiety, or take vpon them to punish the same, otherwise then lawes of men*

will permit: if (we ſay) we or they ſhall ſee ſuch leſt of men, yea as it were deſpiſed and puniſhed of God, yet let vs not damne the perſons, that puniſh vice, (and that for iuſt cauſe:) nor yet deſpaire, but that the ſame God, that deiects (for cauſes vnknowen to vs,) will raiſe vp againe the perſons deiected to his glory, and their comfort.

Again, if our ſayd ſeditious perſons, had preuailed with the multitude, (in their other plot) concerning their purpoſes of remouing ſome of her maieſties moſt honourable *Priuy councell*, from her ſeruice in that place: and in appointing others to ſucceede them, (whom they fancied to be fauourers of theyr Diſcipline): you ſhould haue heard (I warrant you) no cries of the brotherhood, nor complaints in your ſtreets, of any of that faction. It would haue beene ſaid, as *Goodman* taught at *Geneua*, that ſeeing the ſaid *Councellors, were enemies to Chriſts kingdome, and did ſeduce her Maieſty now, that God had raiſed them vp, an* Othoniel *or a* Ionathan *to aſsiſt them*, why ſhould they not haue ioyned themſelues vnto him? Oh (would ſome haue ſayde) *the holy diſcipline, the holy diſcipline, the holy diſcipline: what Prince or Potentate may reſiſt the holy diſcipline and proſper?* others. *See the hand of the Lord: when men doe faile what God can doe.* Others, *the greateſt workes, that euer were done in the behalfe of the Church, haue beene brought to paſſe by the baſeſt meanes.* Others, *this is the worke of God, and it is admirable in our eies.* Others, *thus* Ioſuah *being extraordinarily ſtrengthned by God, threw thirty kings out of the land of Canaan:* Others, *ſufficient warning was giuen, & what would they haue had men to haue done?* Then ſhould you haue had ſuch a declaration, or proclamation, as you haue before heard of: penned (no doubt) by ſome of the *Conſiſtorian miniſters in Scotland: vz. of the iuſt and neceſſary cauſes, mouing them and their aſsiſtants,*

stants, her Maiesties faithfull abiects, to repaire to her Maiesty: for resisting of the present dangers, appearing to Gods true religion and professors thereof, &c. and to seek redres and reformation of abuses, remouing from her Maiesty, the chiefe authors thereof &c. that with common consent, redresse and remedy might be prouided: Or termed. *The repayring towards Greenwitch to the Q. Maiesty*, as else where such attempts haue been colored.

Declaration 1582. before mentioned.

Proclamation at Sterling 1585. F. Thin.

Likewise, if yet thinges had not squared to their likings, and that they had gone further with good successe in anye violent course, against her maiesty, (as it is confessed they purposed to haue done,) then also the *Geneua-diuinity* must haue borne the brunt, for the iustification of such extraordinary iudgementes of God. And thus you should haue had these matters smoothed ouer, as partly it may appeare by the assault, mentioned at *Sterling*, wherein the king was present in person: and partly by the *Consistorian* propositions, (before set downe) touching this point, with many other thinges, both to be noted in the premises, and also in those bookes, out of the which the saide propositions are drawen.

I will not trouble you any further with *Ifs*, although I could adde, that if the saide traitors had proceeded on forward, with their confessed purposes, to haue touched her maiesties estate: there wanteth no lesse defence, by *Disciplinarian* learning, for such a matter, then for the premises. You may remember the seditious and intollerable propositions before mentioned, as they are truely collected out of our owne countrey mens books, infected at *Geneua* with that pestilent doctrine. Many examples also would haue beene brought, for that purpose, out of *Buchanan*, *Beza*, *Knox* and the rest of that humor: especially the graue resolution giuen by *Knox* and *Wollocke*, generally against all

Hiſto. of the Church of Scotland. pa. 372. 373.

Princes, but particularly then vrged and effected, by the deposing of the king of *Scots* grandmother, from her ciuile gouernement of that land. And peraduenture a part of the ſaid *Knox* his exhortation to *England*, written from *Geneua*, the twelfth of *Ianuary* 1559. (as ſoone as he heard of her maieſties poſſeſſion of the Royall Crown of this Realme,) would haue beene iuſtified; where he ſaith, that *no power, nor liberty, ought to be permitted to any ſtate, degree, or authority, (what ſoeuer they be:) to liue without the yoke of Diſcipline, &c, and that if Prince, King, or Emperour, would enterpriſe to change or diſanull the ſame, he ought to be reputed an ennemy to God, and therefore vnworthy to raigne aboue his people.*

Exhort. pag. 91. 92.

And thus you ſee how al theſe treaſons, if they had happened, with what *Conſiſtorian* zeale they might haue beene defended afterward, by the *Diſciplinarian* doctrine, which hath beene ſent abroad into this Iland from *Geneua*: and meetely well practiſed already, in ſome parts thereof, by men of that ſtampe. Whereuppon I doe collect, (the premiſes conſidered,) by *Cartwrights* and the other miniſters intelligence, with *Copingers* deſperate purpoſes, that they cared not, what miſchiefes had enſued, ſo they themſelues might haue beene ſafe. For (as it is moſt euident, by the threatning ſpeeches before mentioned,) there is nothinge more laboured for, amongeſt that ſect, then to thruſt theyr many thouſandes, or ſome of them into ſome mutiny or bloudy attempt. Their hope was, that vpon any ſuch occaſion, their chiefe fauourers would not ceaſe to ſolicit her maieſty, (for feare of further trouble) to graunt their deſires, or (at the leaſt) to take ſome other courſe, for theyr contentment, then hitherto (in their opinions) there hath beene taken. They knew, that whatſoeuer either coulde or ſhould fal out, vnder the pretence of ſeeking for Chriſts king-

kingdome, and for the extirpation of the preſent gouernement of our Church, (tearmed by them to be ſo *abhominable* and *Antichriſtian*,) if it had good ſucces for their deuiſed platformes, yet the ſaid *Conſiſtorian* examples, with their *Allobrogicall* new learning, would haue borne it out ſufficiently, and maintained it. I pray God deliuer *England* from theſe and ſuch like points of *Diſcipline*.

For mine owne part, I would not haue vrged matters in this ſort, were it not, that I thinke (in my conſcience) it is more then high time, that her maieſties faithfull ſubiectes ſhould learne to know theſe practiſes, and withall to beware of ſuch ſectaries, as (vnder their many, both godly and goodly pretences,) doe thus ſeditiouſly endeuour to diſturbe the land. And the rather alſo, I did it, becauſe I ſee, there are diuerſe, that will needes hood-wincke themſelues, and ſtop their eares, with the Serpent in the *Pſalme:* of purpoſe, becauſe they would gladly haue theſe thinges ſmoothered vp. For hereby it will be apparant to our poſterity, that if any ſuch miſchiefes, (which God forbid) ſhal happen hereafter, they were ſufficiently warned, that both ſhould and might (in good time) haue preuented them, and withall it would then be found true, which *Liuie* ſaith: *vrgentibus rempublicam fatis, Dei & hominum ſalutares admonitiones ſpernuntur*. When the Lorde, for the ſinnes of the people, is purpoſed to puniſh any Countrey: he blindeth the eies of the wiſe, ſo as they ſhall either neglect, or not perceiue thoſe ordinary meanes, for the ſafety thereof, which very ſimple men, (or babes in a manner) did eaſely foreſee. Which iudgement I pray God, turne farre away, and long from this and all other true Chriſtian lands and kingdomes. Amen. Lib. 5. dec. 1.